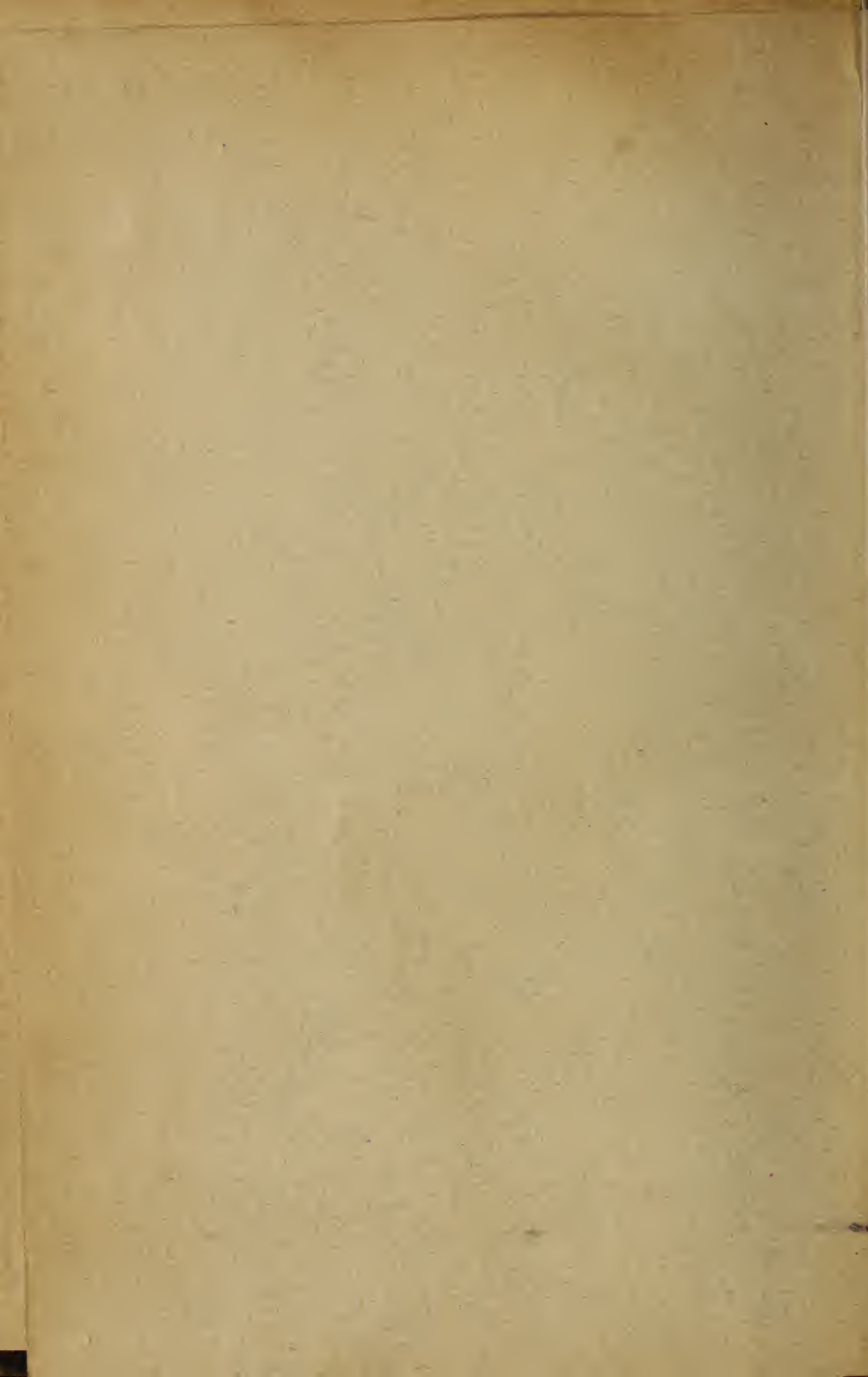




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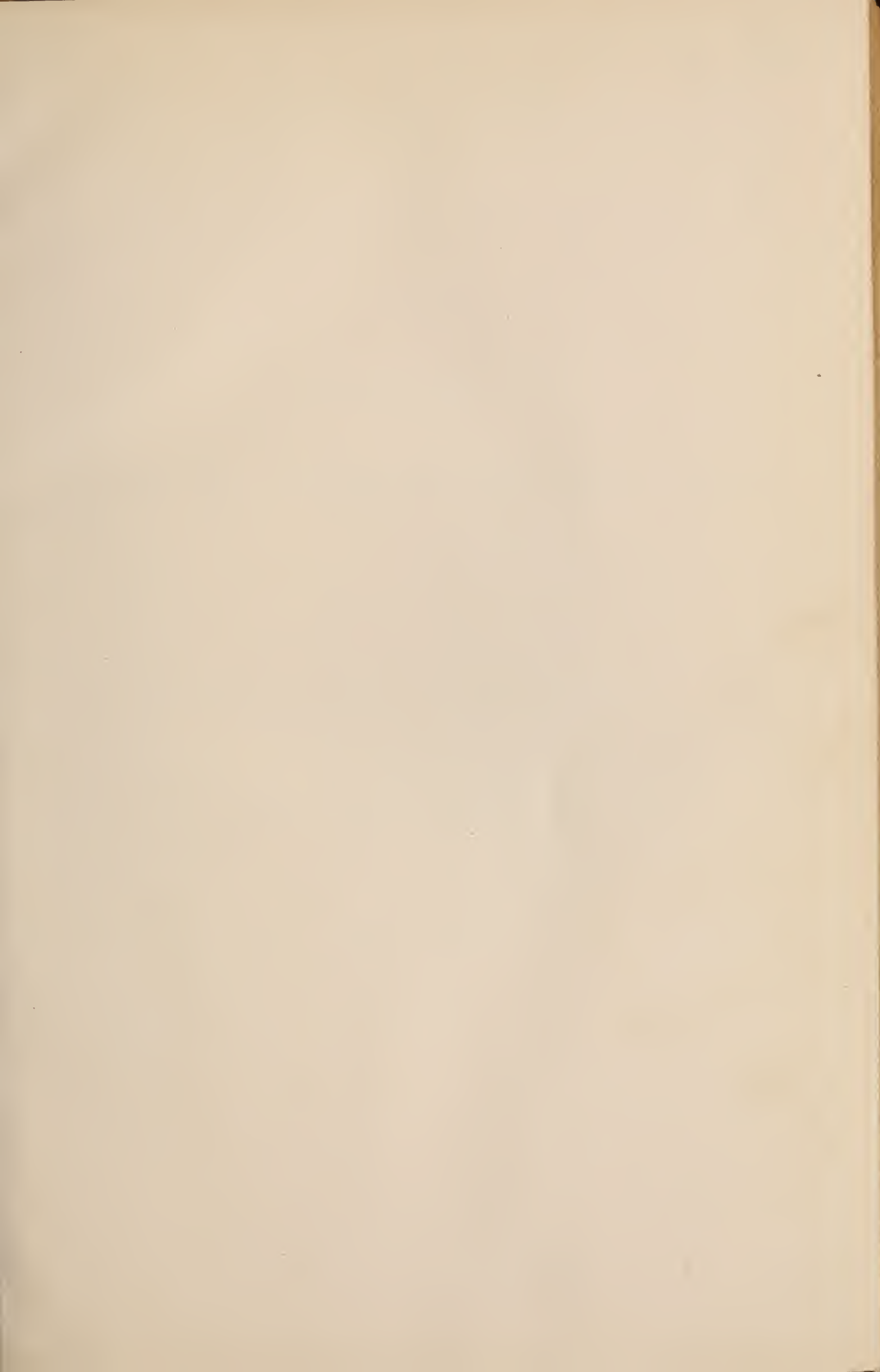














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THE  
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WITH A VIEW OF

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FOR THE YEAR 1893.

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- Samson, Ella, 378.  
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*Seelye, James W.*, 205.  
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 Sheffield, Mrs. Eleanor, 420, 541.  
 Sheldon, Marion E., 159, 205, 249.  
*Shepstone, Sir T.*, 293.  
*Shopoff, V. I.*, 390.  
 Sibley, Mrs. Minnie C., 175.  
 Smith, Arthur H., 319, 373.  
*Smith, Charles S.*, 140.  
*Smith, Mrs. H. S.*, 378.  
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*Spicer, Albert*, 262.  
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*Stanley, H. M.*, 5, 537.  
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THE  
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THE receipts for November from donations were about \$5,600 in advance of those of the corresponding month last year; from legacies about \$2,900 less, so that the gain for the month was about \$2,700. For the first three months of the fiscal year the gain from donations has been less than \$5,000 and the loss from legacies nearly \$30,000, so that our total receipts are about \$25,000 less than they were during the first quarter of the preceding year. The call, therefore, for a large increase of donations is most urgent. Shall our Christmas and New Year's thank-offering flow generously toward giving cheer to our missionaries abroad?

ONCE more we present to the friends of missions *The American Board Almanac*, the issue for 1893 being a little ahead in every respect, so some of our friends say, of its predecessors. It is beautifully illustrated, and packed with missionary information done up in small parcels and ready for instant and effective service. Its list of stations and out-stations of the American Board with their location and pronunciation, also its roll of the names of missionaries with their postal addresses, makes it indispensable for the use of those who bear the missionaries and their work continuously in their sympathies and prayers. The young people of our Sunday-schools and Christian Endeavor Societies should see to it that this beautiful Almanac is widely circulated among young people and has its rightful place in every family for reference throughout the year. Ten cents sent to Charles E. Swett, No. 1 Somerset Street, Boston, will secure a copy by return mail. See our advertising pages for terms by the quantity.

THE year 1892 will be memorable in the history of our Mexican Mission as the year of church building. We have already reported the completion of the church edifice at Guadalajara. On the twelfth of November the new church at Chihuahua was occupied for the first time. Mr. Eaton writes of it: "Our church dedication on the 12th inst. was a magnificent success, surpassing our highest anticipations. Think of an audience of 700 people, mostly invited guests, and nearly three fourths of them Roman Catholics. Think of them, again, as following closely the large printed program, and most of them joining in the responses. The entire body rose at the 'Act of Dedication,' and remained standing during the chant and prayer that followed. We had policemen at the gates to keep back the eager crowd. A member of the legislature said to me: 'By your dedication you have taken a very long step in advance, in this city, in your work.' New hearers are at all our services."

OUR readers will bear witness that the *Missionary Herald* uses very little space in praising itself, or in pleading for the support of its friends. Perhaps we have said too little in this direction. It certainly is of prime importance for the interests of our missions that information in regard to the work they are doing should be constantly brought to the attention of Christians at home. This is the most precious as well as the most interesting work in which the church of Christ is engaged. Every Christian who fails to keep himself informed in regard to the progress of the kingdom loses thereby one of the best aids to his own spiritual growth and he also wrongs the Master in whose work he should be engaged. It is therefore with no eye to business other than what is the Master's business that we urge our friends, and especially the pastors of churches, who have great influence in this matter, to aid us in efforts to extend the circulation of the *Missionary Herald*. We have abundant testimony that the magazine is adapted to interest and instruct its readers. Should it not be more widely taken?

THE New Year Messages from our missions, which fill so many of our pages this month, make this a unique number of the *Missionary Herald*. Our readers will not find them statistical reports, but rather living utterances from our brethren who are in the forefront of the battle. They are words of cheer and hope. They will quicken the faith and stimulate the zeal of all who read them. Do not overlook these messages from abroad. Messages from two or three of our missions have failed to reach us in season for use this month.

LET us not fail to remember continually in our prayers those who are persecuted for Christ's sake. Read the letter of Dr. Barnum, on another page, in regard to the oppression by Turkish begs in villages not far from Harpoot, and while thanking God for the liberty under which we live, let us pray for those who are in bonds as bound with them.

RESPECT for law should be encouraged by all good citizens, yet we opine that multitudes of good citizens in the United States will laugh in their sleeves at the way the Chinese in this country have set at naught the requirement recently put on our statute books, that they should furnish photographs of themselves and registration papers, the latter to be carried always on their person, under penalty of being exiled from the country. Five Chinamen, it is reported, have obeyed the iniquitous requirement, leaving somewhat over 100,000 who have totally disregarded it, and who have been so far wholly unmolested. We trust we shall hear of no attempt to enforce the absurd statute.

OUR readers will recall an account given by us last summer from Mr. Hartwell, of Foochow, of a reform movement among the opium-smokers of that city. A large number of people joined a praying circle for the express purpose of asking God to deliver them from the bondage of their appetite. The opium habit once formed has a fearful hold upon its victims, and time alone can test the genuineness of the professed deliverance and conversion of these men. In a letter recently received from Mr. Hartwell, he says: "Whatever may be the final result, we must rejoice that, during this year, some 800 men have kneeled down in church and chapel and asked God to help them to get rid of the evil habit."

SEVERAL gifts and pledges have already been received to be entered upon the proposed special account of "Advanced Contributions for 1893." As we write this, we are informed of a gentleman of very moderate means who has just made a pledge of \$500 advance upon his regular contribution. Should not every member of our churches, and especially the thousands to whom God has entrusted far more of earthly goods than he has to this friend, resolve to make some advance, even if it must necessarily be small, upon previous contributions? Are there any investments that would yield such a return as those that are mentioned on another page? May we not look for many gifts and pledges for the special account of "Advanced Contributions for 1893"?

ONE of our most esteemed missionaries in Japan sends us a vigorous protest against the use of the term *heathen*, as applied to the non-Christian peoples of Asia. The *Missionary Herald* accepts meekly the reproof administered, so far as it is open to the charge. The word does undoubtedly savor of reproach, and for this reason is to be avoided, though we may be forced to use as a substitute such negative terms as *unevangelized* or *non-Christian*. Our brother in Japan says: "The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version and not one single passage in the New Testament can be found with this word in it. Christ and his disciples never used it. They spoke of *nations* with respect and hope; never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Isn't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?" The editor of the *Missionary Herald* will accordingly take a little more liberty than he has hitherto done in revising the manuscripts that are sent him. Yet there are instances where the word is more appropriate than any other, as expressing the true condition of the people. Certainly it should never be used as a term of contempt. Our brother in Japan relates an incident which happened at Northfield, when he was moved, after a remark of Mr. Moody, "Don't let's call them heathen," to rise and ask that a resolution be passed discouraging the use of the word. To which Mr. Moody replied, "Oh, no; don't let's have any resolution; let's act it." To all which we say, Amen!

OUR readers must not overlook the brief report, to be found among the Letters from the Missions, from the expedition to Gazaland. Some of the replies made by the African chiefs to our missionary brethren as to their condition and needs were most pathetic.

JUST as this report of the exploring party in Gazaland reaches us, in which they speak of the sparseness of the population, there comes to us an account, from the *Journal Religieux* of Neufchâtel, of a visit made in the same general region by Mr. Grandjean, of the Swiss Mission at Delagoa Bay. He gives sad accounts of the ravages wrought by King Gungunyana in Gazaland. The country he describes as beautiful, but an unnatural and awful stillness reigned wherever he went. The villages were deserted and only a few old or sick men remained to tell the story of the raids in which Gungunyana's followers had killed the men and carried off the women and children of the region. The few who were spared fled from the villages to the neighboring hills on hearing that a boat had come up their river, the Nkomati, fearing some new enemy. On one occasion an old man in his terror tried to flee, but on discovering that Mr. Grandjean was not one of Gungunyana's men, he cried out to the others: "Come back; he is a missionary! He will not catch you. He will tell us the words of God." About fifteen persons returned and gathered about Mr. Grandjean, who says: "Surprise and joy and incredulity were depicted by turns upon their faces when I told them their country also should have the gospel and that peace should reign there. The simple statement that the inhabitants would one day labor with the assurance that they should themselves eat the harvest appeared to them extraordinary." This account singularly corroborates the statement made by our brethren who have visited the northern section of Gazaland. It is distressing to think of the desolation and woe which King Gungunyana has caused throughout one of the fairest regions of Africa. The poor people who are spared certainly need the consolations of the gospel, yet in view of the smallness of the present population compared with that of other regions, it becomes a serious question what missionary societies should do.

"FAITH MISSIONS," technically so called, are specially attractive to many persons who affirm that the apostolic type of missionary labor is that which sets forth in dependence on no human aid and accepts direction from the Lord alone. What need, it is said, is there of human guidance and support when the Lord has promised to be the portion of his people? It is instructive to notice the history of one such faith mission, undertaken by that most sensible and devoted Scotchman, Mr. F. S. Arnot, who plunged into the heart of Africa and opened his mission among the Garenganze, now called the Katanga Country. Mr. Arnot commenced and carried forward his work for some years independently of all societies as to aid and direction, though he was constrained to employ the agencies of other Boards in doing much of his business. But now Mr. Arnot has an agency in England to care for supplies, and one at the African coast to transmit them, and he finds himself obliged to found two intermediate stations between the coast and the interior. Enthusiasm, self-renunciation, and dependence on God are the best missionary qualifications, but they do not preclude the necessity of careful preparation or of wise, because experienced, direction. Faith in God and utmost reliance upon his care are entirely consistent with organization and a mutual coöperation and responsibility between missionary laborers abroad and those who support them at home.

ON October 20 a deputation from the British and Foreign Anti-Slavery Society waited on Lord Rosebery, Secretary of State for Foreign Affairs, to present a remonstrance against the abandonment of Uganda by the British government. Sir Richard Temple, Rev. Horace Waller, Mr. Boswell Smith, and others addressed Lord Rosebery, who in his reply referred to the commercial possibilities of Uganda, and spoke of it also "as a field of heroic enterprise, as a land that has been watered by the blood of our saints and martyrs." "I, for one," he continued, "as a Scotchman can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard, whose reputation will always be dear, not only in his own immediate northern country, but throughout the empire at large." The praise of men was not what Mackay sought, but it is something to be remembered that a young man, who for Christ's sake put behind him all thoughts of fame and buried himself in the depths of the Dark Continent to labor in lowliest ways for an uncivilized people, should call forth, from one of England's highest officials, on a public occasion, such a spontaneous tribute of admiration and praise. He that loseth his life shall find it.

WE have received from Natal a printed report, filling forty large quarto pages made by the Inspector of Native Education for the year ending June last, in which we find very pleasant allusions to most of the schools maintained in connection with our Zulu Mission. What the inspector says of the Inanda Seminary we will quote here: "Inanda Seminary still keeps its place at the head of our native industrial institutions. Very good work has been done in every department, the map-drawing and arithmetic in the school work, and the laundry work in the industrial, deserving special notice. The general intelligence manifested throughout the school, on the occasion of my last inspection, was particularly pleasing. There is no idle time here; from early morn till dark every one is kept busy, each girl taking her turn at the various branches taught, school work, sewing, fancy needlework, plain and advanced cookery, laundry work, etc., and any tendency to self-conceit is effectually counteracted by each having to take her turn at the more menial classes of work — sweeping the rooms, cleaning the windows, making the beds, chopping wood, or carrying water, together with the agricultural work necessary in the cultivation of from ten to twelve acres of land."

THE fall term of the Doshisha at Kyōto opened prosperously in September last. There were 144 in the preparatory department, 215 in the college department, 56 in the theological department, 63 in the scientific, and 16 in the law department, making 494 in all. Dr. Davis says: "I never began the school year before with a braver or happier heart, or one more at rest and peace." Mr. Morita and Mr. Kanemaki have returned from their studies in the United States, and are now working happily in the Doshisha.

"No great cause, no great work or great enterprise was ever successful without perfect faith that it was worthy of unwearying effort and strenuous striving." So wrote Mr. Stanley in the heart of Africa when he saw some of the fruits of Christian missions in Uganda. This is another form of expression, but with the same underlying idea that the Apostle John had when he said: "This is the victory that overcometh the world, even our faith."

WE are glad to give on this page a photo-engraving of a group composed of the official members of the "East Gate Church," in the city of Madura. Since this photograph was taken, the pastor, who sits at the extreme right, has been called from earth. The missionary in charge, Rev. John S. Chandler, is also included in the picture. Since the pastor's death a "Workers' Committee" has been formed in



OFFICIAL MEMBERS OF THE EAST GATE CHURCH, MADURA.

this church, of those who spend their Sabbaths in conducting meetings, visiting the sick, looking after strangers, and in Sunday-schools. A year ago, on the first morning of the Week of Prayer, Mr. Chandler reported that he found the large edifice of this East Gate Church filled with a great congregation, and the meeting which followed was one of most excellent spirit. Let these congregations of Christians in distant parts of the world be remembered most earnestly during the Week of Prayer.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1891-92.

MISSIONS.	AMERICAN LABORERS.						NATIVE LABORERS.				PREACHING.					CHURCHES.			EDUCATION.							Native Contributions for all purposes.						
	AMERICAN LABORERS.						NATIVE LABORERS.				PREACHING.					CHURCHES.			EDUCATION.													
	When Begun.	Stations.	Ordnained.	Ordnained. Medical Men not	Other Men.	Wives.	Other Women.	Total.	Ordnained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Places for stated preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.	Pupils.	Pupils.	For Girls.		Pupils.	Common Schools.	Pupils.	Total under Instruc- tion. <sup>5</sup>		
East Central Africa . . . . .	1883	2	4	1	1	4	1	10	1	1	2	2	12	8	5,154	1,755	5,783	16	1,201	240	1	16	1	78	2	130	35	1,622	1,873	\$3,303		
Zulu . . . . .	1835	9	10	1	1	11	9	31	1	19	40	108	199	15	528	158	295	12	39	7	1	17	1	45	2	105	15	249	249	783		
West Central Africa . . . . .	1880	3	2	7	7	10	5	27	7	31	19	69	13	38	1,056	1,584	2,002	12	942	117	1	17	1	45	2	105	15	249	249	783		
European Turkey . . . . .	1858	4	33	12	10	5	3	15	1	1	1	13	28	38	1,056	1,584	2,002	12	942	117	1	17	1	45	2	105	15	249	249	783		
Western Turkey . . . . .	1819	7	113	24	1	21	31	77	31	44	200	24	299	376	124	10,083	12,551	13,096	35	3,538	289	1	6	9	444	7	542	128	4,897	5,791	28,062	
Central Turkey . . . . .	1847	2	48	6	1	6	12	25	18	26	100	4	148	173	9,199	8,106	15,806	34	5,901	143	1	6	8	311	4	215	100	3,939	4,562	9,202		
Eastern Turkey . . . . .	1836	5	12	17	1	18	13	49	22	63	186	41	312	301	133	11,611	8,717	16,545	43	2,879	183	2	11	15	522	5	183	150	6,122	7,767	477	
Marathi . . . . .	1813	8	118	12	10	10	10	32	24	57	164	51	296	328	167	4,931	3,887	4,641	35	2,354	122	1	14	7	651	5	303	118	2,600	3,574	5,197	
Madura . . . . .	1834	12	283	14	3	11	8	33	21	158	276	43	498	531	283	8,690	5,222	13,507	37	3,797	159	1	10	7	512	5	300	163	5,798	6,410	6,173	
Ceylon . . . . .	1816	7	25	3	3	3	1	7	14	27	245	42	328	335	38	1,378	2,466	2,737	18	1,521	56	1	7	3	399	2	141	134	8,132	8,840	4,741	
South China . . . . .	1883	1	3	1	1	1	1	5	2	3	9	3	15	20	7	1,198	643	1,628	2	46	2	1	3	3	96	3	69	17	228	574	366	
North China . . . . .	1854	7	24	15	5	18	12	51	3	37	20	11	71	122	34	1,198	643	1,628	8	1,270	208	1	3	3	96	3	69	17	228	574	366	
Foochow . . . . .	1847	3	22	7	3	8	4	22	2	18	32	11	63	85	28	1,098	646	1,700	14	581	46	1	9	2	68	2	67	24	412	571	1,327	
Shansi . . . . .	1882	3	4	7	1	5	2	15	3	3	1	1	19	5	100	30	73	1	10	10	1	1	1	1	1	1	3	43	73	1	1	
Japan . . . . .	1869	10	195	25	1	2	31	86	28	101	1	22	151	237	195	7,473	6,587	30,000	92	10,760	1,096	1	85	13	1,107	11	755	58	1,947	17,994	17,994	
Micronesia <sup>3</sup> . . . . .	1852	3	44	6	5	10	21	20	34	43	2	99	120	84	5,350	2,547	20,701	54	4,973	620	3	46	1	26	3	74	58	2,326	2,933	1,515		
Mexico . . . . .	1872	7	10	7	7	7	4	18	1	10	8	1	20	38	20	663	638	1,200	11	488	68	1	15	1	3	78	8	252	380	2,202		
Spain . . . . .	1872	1	14	1	1	1	3	5	5	20	4	29	34	15	495	474	1,301	15	362	40	1	1	1	1	1	1	13	688	748	2,790		
Austria . . . . .	1872	1	33	2	1	1	1	3	3	7	2	3	15	18	34	1,137	1,137	1,449	5	511	110	1	10	1	1	1	1	1	1	1	1,469	1,469
Sandwich Islands . . . . .	1872	1	1	1	1	1	1	2	1	1	1	1	2	2	34	1,137	1,137	1,449	5	511	110	1	10	1	1	1	1	1	1	1	1	1
Totals . . . . .	95	1,126	183	13	5	174	159	234	200	624	1,380	396	2,600	3,134	1,347	71,884	50,805	133,734	434	40,333	3,516	16	252	70	4,259	55	2,832	982	37,735	47,320	\$92,723	

<sup>1</sup>Of whom eleven are also physicians.

<sup>2</sup>Of whom four are also physicians.

<sup>3</sup>The statistics from a portion of Micronesia are based on those of the preceding year.

<sup>4</sup>Including Hawaiian missionaries.

<sup>5</sup>Including some not reported in schools.

<sup>6</sup>The common schools of Jafna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.

<sup>7</sup>Fully organized, though some are termed "provisional."

## A RARE OPPORTUNITY FOR INVESTMENT.

THE insufficiency of the regular appropriations for the current year leaves a large number of imperative needs upon the mission fields of the Board unprovided for. These needs call for sums, additional to regular offerings of donors, ranging from twelve dollars upward, which, whenever received, will be immediately appropriated by the Prudential Committee, and forwarded to meet the special necessities for which such contributions are made.

A few of these interesting special objects we mention, with the amounts required to provide for them, hoping that many generous givers will delight to respond to the call. Some donors may prefer to make no selection themselves, but to contribute toward those objects which seem to the Committee and the missionaries most important. If so, their contributions will be appropriated as desired.

This is a rare opportunity for remunerative investment. Remember the old motto, *Bis dat qui cito dat*, "He gives twice who gives quickly." All donations and pledges should be sent promptly to L. S. Ward, Treasurer, 1 Somerset Street, Boston.

## SPECIAL IMMEDIATE NEEDS NOT YET PROVIDED FOR.

ZULU MISSION.		MARATHI, WESTERN INDIA.	
1. For Native Agency . . . . .	\$875	1. Boys in Bombay Boarding School, each . . . . .	\$30
2. For Printing . . . . .	250	2. Pupils in Ahmednagar Normal School, each . . . . .	12
WESTERN TURKEY MISSION.		3. Native Preachers, each . . . . .	75
1. For General Work . . . . .	\$4,230	4. General Work . . . . .	4,000
2. For Native Agency . . . . .	3,300	MADURA.	
3. For Colportage . . . . .	550	1. Native Preachers, each . . . . .	\$50
4. For Touring . . . . .	630	2. Native Schools, each . . . . .	30
CENTRAL TURKEY.		3. Theological Pupils, each . . . . .	30
1. For General Work . . . . .	\$1,300	4. General Work . . . . .	5,000
EASTERN TURKEY.		JAPAN.	
1. For General Work . . . . .	\$3,000	1. For the Doshisha School . . . . .	\$300
EUROPEAN TURKEY.		2. For Theological Students, each . . . . .	35
1. For Students, Samokov Collegiate and Theological Institute . . . . .	\$675	3. For Evangelistic Work . . . . .	4,000
\$36 will provide for each new student for the year.		AUSTRIA.	
2. An Albanian Evangelist for 800,000 people . . . . .	220	1. Theological Students, each . . . . .	\$100
3. For Bulgarian Bible Commentary by Dr. Elias Riggs . . . . .	880	2. Native Evangelists, each . . . . .	300
4. Two Church Buildings . . . . .	3,000	MEXICO.	
		1. For Religious Newspaper . . . . .	\$200

These are only a few of the items which constitute the urgent necessity of a part of the missions, and these make an aggregate of over \$35,000. A full statement of pressing requests from the missions would call immediately for at least \$100,000, in addition to the limited \$624,000 already appropriated by the Prudential Committee for the year 1893. And yet another \$100,000 will be needed during the year. Even then the receipts and expenditures would be \$20,000 less than those of the last fiscal year.

It is plain, therefore, that the time for greatly enlarged contributions from

churches and individuals has arrived, and that there is an immediate imperative call for special pledges and offerings additional to regular donations.

Who will be one of ten to pledge for this important purpose \$1,000 or upward? Who will be one of twenty-five or more to pledge \$500? May we not look for several scores whose offering shall not be less than \$100 each? And why should not the great body of givers, old and young, gladly respond to this missionary appeal with the gift of smaller sums if unable to bestow the larger? May God put it into the heart of every reader of this article to send some special offering anointed with prayer to meet in part this urgent opportunity of the hour!

#### NEW YEAR'S MESSAGES FROM THE MISSIONS. — LOOKING BACKWARD AND FORWARD.

WHAT of the night? Is the day coming? A Christian poet sings:—

"And even now, amid the gray,  
The east is reddening fast,  
And kindling to the perfect day,  
Which never shall be past."

This is beautiful poetry. Is it anything more? Most joyfully do we believe that there are clear tokens of advance in the work of evangelizing the world. In face of the appalling facts that confront us concerning the sin and degradation of men, and the myriads of our race who do not so much as know the name of the world's Redeemer, we are cheered by evidences of steady advance upon the kingdom of darkness. God, who gives us promises, graciously gives us signs also, and he would stimulate our faith as to what may yet be done by the sight of what he is now doing. Shall we shut our eyes to the movements of divine Providence leading on to the redemption of the world?

A few weeks since a request was sent to a member of each of our missions asking him to forward, for use in the first number of the *Missionary Herald* for 1893, a brief message, giving the salient points in the story of his mission during the past year, especially such as bear upon the work for the year to come. The replies received are given in the following pages. The story told by these men who are in the front of the battle is one of mingled light and shade, yet the tone is eminently hopeful. Those who have seen the most of the sin and degradation of mankind have lost no whit of faith in the power of the gospel to renew individual hearts and society. Satan in his strongholds is not so strong as is the Word of Jehovah. These messages from our brethren on the outposts should be read and pondered prayerfully.

Were it true that they or we could discover no signs of progress, fidelity to Christ should yet constrain us, in disregard of apparent results, to obey his supreme and final command to go into all the world and preach his gospel to every creature. But when to his divine imperative he adds the cheering tokens of his presence and blessing, and shows us by manifold illustrations that he has not called his people to go out as a forlorn hope, but as a conquering host, shall we not be quickened with new energy and devotion, and spring to the work to which our Master has called us? In this spirit let us hear the following messages from our missions:—

**From the Western Turkey Mission.**

MISSIONARY effort in its very nature brings contumely upon all concerned. It is said to be unwise, as offering to disturb people who are already satisfied with their own system of belief and practice. It is called wasteful, as lavishing upon unappreciative blocks of stolidity precious culture which might have been bestowed upon the needy of the homeland. It is deemed dangerous, exciting fanatical passions among those already hard enough to govern. It is pronounced illusive, since four or five missionaries to the million of hostile bigots must remain miscalculating missionaries to the end. To all these familiar reasons for discrediting missionaries, unite in this Turkish empire, suspicion of their motives, with a supposed necessity for suppressing them found in the political need to wall out from the minds of the people every suggestion that Islam is less beneficently fruitful than Christianity, and an idea is obtained of the present environment of our missionaries.

But do not imagine this mission to be tottering before the floods of opposition, like a house built on the sand. We may say, as one of the results of studying the lessons of the year, that the evangelistic movement in Western Turkey is rooted in the soil at last, and is as safe from destruction as the tree which bears fruit after its kind. There are obstacles and discouragements aside from the external ones named above. The common people are not moved in mass by the gospel message; individual Christians often lack aggressive energy for Christ; young men are not coming forward for the Christian ministry as they should; new agencies for evangelization are paralyzed for want of means. But with all this another year has added new evidence that, both within and without the evangelical circles, the Bible has a lodgment from which it cannot be displaced. If the missionaries were eliminated to-day, no combination of Satan's forces could extirpate evangelical religion in this region.

What can you do for the more rapid advance of the work in 1893? Give money? Yes; without more money you make the dispatch of more missionaries a calamity, closing enterprises which natives alone can carry on, but which cannot yet be carried on without money aid. Give us money for carrying the bread of life to those who are as yet unfed in our field. Give us money for the adequate working of the great metropolis of Constantinople, whose seething population receives the undivided attention of but *one* male missionary.

Give us also your active sympathy as American citizens; that no chicanery deprive the missionaries of that civil protection which would be ostentatiously accorded them if they were running gin-mills instead of preaching stations, or circuses instead of schools.

But these needs are as nothing before the great need of your prayers. The crying need of both missionaries and native churches is an overpowering visitation of the Holy Ghost. The Word of God has been scattered far and wide. Sixty years — sixty long, weary years — have elapsed since the seedsowing commenced. In out-of-the-way nooks and crannies the seed has fallen. It shows signs of life, but it awaits the early and the latter rain. An outpouring of the Holy Spirit in every station of our mission would fill Western Turkey with light and joy. Indeed, on looking the matter over, the earnest, persistent, believing

prayers of the churches at home seem to be the *only* need of our mission. If you give us such prayer as we need, you will first have so far made this mission a personal work of your own that all our lesser needs will find supply as a matter of course.

HENRY O. DWIGHT.

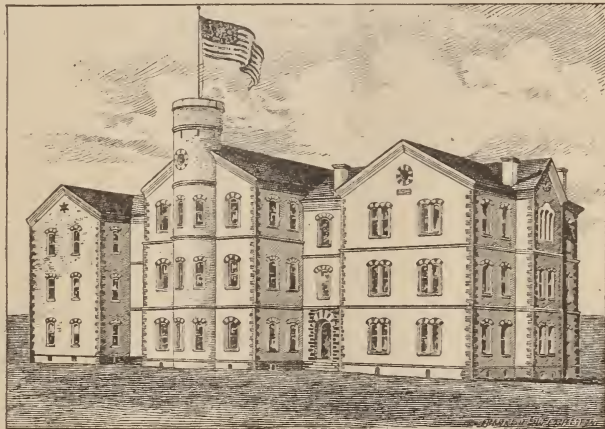
CONSTANTINOPLE.

### From Central Turkey.

It is now forty-four years since mission work was opened in the Central Turkey field. Throughout all this period its growth has been, on the whole, well sustained and uniform. The special lines of progress have, however, varied according to the different stages through which it has passed and the changing conditions under which it has been carried on. In the earlier years progress was marked by new fields occupied, new churches formed, and church or school buildings erected. So far as this kind of work is concerned, the field has been pretty well covered, and what may be called the *plant* for the larger future work is now going in. Advance is, therefore, now to be looked for and noted in the enlargement and increased efficiency of means already in use and in the number and rising spirit of consecration in the men and women raised up on the ground, qualified and willing to take up the work which foreigners must of necessity sooner or later transfer to their hands.

All along these lines the progress of the year has been good. The Theological Seminary at Marash has graduated five well-trained and promising young men, and the new year opens with a large entering class. The Central Turkey College, at Aintab, sends out ten graduates, all earnest Christian men, and now enters with great rejoicing its restored and enlarged building, with more comprehensive and maturer plans and with increased teaching force. Its medical department

and hospital work welcome a most important reinforcement in the addition to its medical staff of an able and accomplished lady physician. The Central Turkey Girls' College, at Marash, graduates its usual class of well-trained teachers, joyfully welcomes its new teacher, and is pushing forward its plans for enlargement



CENTRAL TURKEY COLLEGE.

of its buildings. Preparatory schools for boys have been enlarged and better organized, and the Girls' Seminaries at Aintab, Hadjin, and Adana are keeping pace with the ever-increasing demands made upon them; while Oorfa is taking up with newly quickened interest its parish work for women and is struggling to bring its educational system into a higher state of efficiency.

Very significant of the present situation is the increasing interest shown in Y. M. C. A. and home mission work in several of the more important centres. Notably at Aintab, the Association has come in possession of a commodious building of its own, the gift of a generous native Protestant. Most important of all, the effort to secure for and *get into* the work able and consecrated men is steadily progressing. Thus the field waits the larger baptism of the Spirit to make methods and men more effective.

AMERICUS FULLER.

AINTAB.

### **From Eastern Turkey.**

A DEFINITE boundary line between this mission and the Persian Mission of the Presbyterian Board has been agreed upon by the two missions and Boards, and Mosul, with its outlying district to the east, has been transferred to the Persian Mission.

We may classify the work of this mission into four departments: the governmental, the educational, the evangelical, and the foreign work. The governmental includes all that touches our relations with the government. The missionaries of Erzroom have not been permitted to visit the large Russian part of their field for many years. They can go there only as travelers. The book trade and colporteur work have been much interfered with by Turkish officials in some of the stations. Books, legally authorized by the highest authority at Constantinople, and bearing on their titlepage the authorization with its number and date, have been seized; some have been confiscated, some destroyed, some mutilated and defaced before they were returned. This is more largely true in the northern parts of the field. At Van a school which has a legal right to exist has been closed and permission to enlarge a school building in the city refused. In some parts of the mission the local government has been friendly, while in others it has thrown many obstacles in the way of progress.

The educational work goes hand in hand with the evangelical. The mission Theological Seminary at Harpoot has more students than it has had for many years. The course of study has been recast and is now quite the equal of seminaries in the United States, although different in some particulars. Euphrates College, at Harpoot, has more students than last year. The college is unable to meet the demands upon it for teachers. Many calls have come from outside the mission to which it was unable to respond. Gregorians and Syrians, having learned the superiority of the thoroughly trained instructor, are calling and carrying off to their schools many of our experienced Christian teachers. The common parish school is fast becoming a prominent feature in the education of this field; but here too the work is hampered by the lack of teachers. We look for the foundation for the reformation of this people in the general education and evangelization of the masses.

The evangelical work moves on along the line of preaching, Sunday-school work, evangelistic work, the Young People's Society of Christian Endeavor, Bible work, colportage, and personal effort. The year marks an increase in church membership and attendance upon public worship, but the hope of the work is not based upon these figures. The desire for gospel preaching is enter-

ing more and more into the old church, and this is worth far more than increased numbers.

The foreign department has two branches. The first is among the thousands of young Armenian men who have emigrated to the United States. But this department is largely committed to the care of American churches, although some of their preachers are graduates of our Theological Seminary. We expect the churches of America will look after the spiritual welfare of these men whose very presence there illustrates the awakening power of the gospel. The second branch of the foreign work is the mission in Koordistan, which is supported and superintended by the Protestant Armenian churches. The Second Church of Koordistan was organized last summer, and many new members received, and a training school for preachers put upon a good basis. Within the bounds of the mission there are great opportunities for enlarged work.

HARPOOT, Turkey.

JAMES L. BARTON.

#### **From European Turkey.**

DURING the past year one new church has been organized, in the city of Monastir. No new house of worship has been built, though three or four such are needed: one in Monastir, one in Dubnitza, an out-station of Samokov, one in Kortcha in Albania, and one specially needed in Philippopolis. This city itself is one of the largest and finest in Bulgaria, and the various buildings of the old national church are large and substantial, with fine deep-toned bells. But our little chapel is a mean wooden structure, with a low audience-room, utterly inadequate for present needs, not to speak of attractions for growth in the congregation. The need of these new buildings, which was not felt a few years ago, is an encouragement in our work.

It is too early for any statistics of the condition of our churches during the year 1892. In the previous year we had 117 additions to them as against 72 for the year before, and a total membership of 940 as against 827 at the end of 1890; a fair per cent. of increase.

The new missionaries who reached here in 1891 — Rev. W. P. Clarke in July, and Rev. E. B. Haskell and wife in December — have done excellent work. The first, who retained largely his knowledge of the language, took about half an older missionary's work in teaching, a year ago, and has taken full work this school year; while the second has recently begun to give communion addresses and take charge of prayer-meetings. Two of the graduates of 1892 from our Collegiate and Theological Institute have taken important preaching-places in our out-stations. The loss of our lamented Pastor Boyajieff of the Sophia church has been supplied better than we dared to hope by the coming to it of a native Bulgarian, who graduated at Auburn Seminary last May. While we have had fears of disaster to Christ's cause in Sophia from the establishment of a rival Protestant service, yet we trust the Lord will not permit this to be. One of the less educated preachers in Macedonia has left the work and apparently renounced evangelical religion. In general our preachers, Bible-women, and colporters have been doing effective work.

In September last the new school laws went into operation. These contain some changes affecting our schools, which look very much as though they were

adapted for persecution, should the government think that desirable. One of these new sections says: "The ministry of education may close any private school in which are propagated tendencies against the State, religion, and morality." Whether religion in general, or the religion of the national church, is meant, is left uncertain. Another clause says: "Graduates of private schools cannot have the rights of graduates of the national schools (such as shortened military service, approval as teachers, etc.), unless they first pass an examination here" (in Sophia). Of course such examinations, by persons not familiar with many of the textbooks or studies of our schools, can hardly fail of being unfair. As government approval of our program of study and of our teachers is required, there is no good reason why our diplomas should not be honored.

There is no question that the ecclesiastical party is pressing the government to take measures against our work. This effort both shows their fears of our success and gives to us and our friends redoubled reason for fidelity and prayer.

In short, the progress of our work, though much less than we have desired, awakens in us both hopes and fears and calls for increased effort and outlay in the immediate future.

H. C. HASKELL.

SAMOKOV, Bulgaria, November 11, 1892.

#### **From Western India. Marathi Mission.**

A WELL-INFORMED writer has recently declared his opinion, that the work of religious reformation now going on in India is, in its probable influence, the most momentous event in this century. Our Marathi Mission is bearing an important part in this great movement. Eleven men and fifteen women, occupying seven prominent centres and reaching a vast population, have been the leaders in our work the past year. We have in this field no aboriginal tribes that are but partially under the yoke of Hinduism, and hence there have been no very large gatherings, as in some other parts of India. Yet the steady progress in every department of our work is a sure pledge of ultimate success, if we faint not.

Our general plan is pretty well matured. All our arrangements look to the development of a spiritual work in the hearts of men and the building up of Christian churches. We have no hope of any permanent results excepting upon these lines. But with such a foundation we already see great changes. Our village schools in the Deccan are becoming more popular as their influence is better understood. From these schools the most promising pupils are allowed to come to the station boarding schools, and from these again a few are selected for the Normal School, or the Girls' Boarding School, and the English High School at Ahmednagar. And lastly those who by their talents and influence prove their fitness for higher work are brought into the Theological Seminary, and thus prepared for pastors and evangelists.

Every year the sphere of our influence widens and deepens. The opposition from caste and priestly self-interest is still very strong; yet these are gradually and very perceptibly giving way, and the conviction is wellnigh universal that Christianity is the true religion. There is also an increasing number who are weary and impatient at the restraints of caste. It is quite possible, too, that Dr. Pentecost is right in supposing there may be many secret disciples, true

believers in Christ, among the educated classes. At any rate one can say, with confidence, they are not far from the kingdom of heaven. Of some of the converts and churches we can speak as did Paul as we see the fruits of the Spirit's developing so beautifully. They are "our joy and crown." Yet discords often mingle with these harmonies, and the past year has had its full share of these trials. The contentions and immoralities and ingratitude seen in the apostolic churches find their parallel in modern missions; and our brethren at Ahmednagar, already overburdened with work, have been sorely tried the past year by such experiences.

Our mission greatly needs reinforcements. Not to speak of new centres that ought to be occupied, the older stations of Bombay and Ahmednagar must be strengthened at once or the work will suffer. And the laborers at Rahuri and Wadale must soon have a change to the homeland or incur serious risk of breaking down. The four or five Girls' Schools at Sholapur need more careful supervision, and many a family in that city would welcome the zenana visitor. There is an urgent call also for more lady workers at Ahmednagar and Bombay and Satara. Where are the reapers! It is a serious trial to see these providential openings for expansion and enlargement, while our working force is diminishing rather than increasing. We cannot for a moment believe that this state of things will long continue. There are consecrated hearts in the homeland that will come gladly to carry on the work and share in the joy of the harvest yet to be gathered to the glory of our King.

C. HARDING.

SHOLAPUR, Western India.

#### **From the Madura Mission.**

THIS mission closes its fifty-eighth year with 14,000 members and 4,000 communicants. It has been a year of

DIFFICULTIES. — It is the last of three years of drought which have brought the people to the verge of famine. On my tours I have recently seen many respectable people dig wild and unnutritious roots in the field to relieve a gnawing hunger. The most thorough pounding and cooking can hardly make these roots edible. Most of their cattle have been sold for want of fodder; their lands and houses have been heavily mortgaged. Grain has been at nearly famine rates, but Christians have endured this patiently, and I doubt whether our annual contributions will even whisper of all this suffering. Good rains have just fallen and the prospects for a good harvest are the best for several years past. [Yet later reports are not so favorable. — ED.]

We have suffered from an inadequate missionary force. So long as one brother conducts the work of three stations of 2,000 square miles area, and of 400,000 souls; and another has two stations similar in extent and population, while the other members of the mission are equally overwhelmed with work, we must continue to cry out for more reinforcements. But this has been a year of substantial

RESULTS. — New congregations have sprung up at almost every station, and a quiet, steady growth has been witnessed in existing congregations. Where Christians are most numerous, family ties account for the largest number of accessions.

A number of young men from many villages and members of respectable castes and influential families have recently embraced our faith. Some of them are now undergoing training to prepare them to return to their people as Christian preachers. This is a result of the past years of seedsowing and is full of promise. Our Pasumalai Institution has, during this year, celebrated its Jubilee. From its small beginning it has developed into a large institution embracing several departments, including the Collegiate, Normal, and Theological, and instructing 400 youths, of whom 200 are boarders. An earnest endeavor is now made suitably to endow the institution, to which all mission agents have contributed a month's salary. These results are some of those which encourage us, notwithstanding the fact that the year has witnessed a revival of the barbarous rite of hook-swinging, among the Hindus, and that vast sums of money are being expended in the erection and restoration of heathen temples in the district. This last fact is not surprising when we remember that there are here over 6,000 heathen temples, enjoying a landed income equal to one fifth of government revenue in the district. The following are among the

SIGNS OF PROMISE. — (1) Our Christians are rapidly improving in intelligence and character. (2) Our agents are improving. We are now furnishing a higher class of men, with better training than formerly, and this process is to continue to the vast purification and uplifting of our native agency and the consequent growth of our community. What we need is more missionaries to superintend them. (3) For this end this year has seen the strengthening of our training schools. The Theological Seminary is now dignified as the sole permanent work of a missionary, and a Training School for Bible-women has been opened. (4) Christianity has a growing place in the esteem and affection of the people. All Hindus are learning to speak of Christ with respect, and many regard him as an "incarnation." Religious reforms of many kinds show the growing discontent of the people, and Hinduism itself is growing ashamed of its coarsest rites and teaching, and is putting on a more respectable garment in the presence of Christianity.

JOHN P. JONES.

PASUMALAI, November, 1892.

### **From Ceylon.**

"WHAT is the condition of your mission? What things, in view of the history of the past year, awaken hopes or fears for the year to come?" These are the questions calling for an answer.

If by mission is meant the foreign force, then we are in a sadly crippled state. Four missionary families at the beginning of the year, to be reduced within eight months to two! Four were few enough to occupy *seven* stations, but when in the spring one left to carry on the Lord's work in India, and, before the summer was over, another, for over forty-five years connected with the mission, entered the Master's service above, only two ordained men remained in charge of the mission. We rejoice that a medical missionary and wife (also a physician) will soon be on their way to take up work that has long been neglected, and also a young lady, to work wherever she is most needed — possibly to help Miss Howland in the Oodooville Boarding School. Another missionary family and another young lady are needed at once in order that the work may be

properly carried on. God forbid that the mistake made at the Sandwich Islands of withdrawing the foreign force too soon should be repeated in Ceylon!

But the American missionaries are not all of the mission. We have a goodly force of native helpers at work. In December, 1891, a young man was ordained and installed as pastor of one of the island churches. Six months later a new church was organized, and another young man became its pastor. Four or five little chapels have been, or are about to be, erected, and soon there will be organized churches in these localities. The total number of churches in our mission so far is sixteen, with a membership (communicants only) of over 1,500. Ten of these pay all their expenses, including pastor's salary, contributions to benevolent societies, and running expenses; leaving but six which are more or less dependent upon the mission for aid. Our rule is to help the young and weak churches, and never more than to the extent of half of the pastor's salary. Our congregations are giving liberally, though the rate per communicant is less than it was a few years ago. A noteworthy feature of the year is the renewed interest awakened in the Native Evangelical Society, which is the American Board of Jaffna. At their annual meeting several native gentlemen came forward and subscribed a certain amount annually for five years to a fund for supporting boys and girls in our boarding schools from destitute localities. Beyond all this our Christians are realizing more and more their dependence on the Holy Spirit, and earnest prayers are being offered for Pentecostal showers.

The outlook for the coming year is hopeful. The medical department is to be reorganized, and if proper reinforcements come from America every department of mission work will receive a new impulse. A move all along the lines would bring a glorious victory in the near future.

One or two things, however, cannot but awaken apprehension. The money element often comes too prominently into the foreground. So much pecuniary help has been injudiciously given in the past few years that even those perfectly able to help themselves do not hesitate to ask help of missionaries and other foreigners. There is danger of pauperizing the people. There is danger of thinking too much of money.

Another evil has its origin in caste. Our Christians are not a persecuted people. It is no disgrace to be a follower of Christ, and so, unconsciously perhaps, a Christian caste is being formed. There is not so much done for the lower castes as there should be. And those who become Christians are not made to feel that all caste distinctions have been wiped away by the blood of Christ. There is danger that the poor and lowly will not be urged to enter our churches.

UDUPITTY, Ceylon.

RICHARD C. HASTINGS.

#### **From North China.**

ANOTHER year of Christian light and life has battled with China's darkness and death. In the newer and interior stations much serious opposition has arisen, but our own missionaries seem to have been left in peace.

We are glad to record the cashiering of Chou Han, a government official, a fanatic, and the centre of the anti-foreign agitation in Hunan; also, the official burning of at least a part of the blocks of that devilish literature.

The annual reports of our seven stations were written in good courage. Mem-

bers generally are growing in Christian experience, in steadfastness, and in witness-bearing. Much voluntary work is done "for Christ and the Church."

The meshes of the gospel net used in fishing for men are woven coarser each year, and yet the number taken increases, our last report indicating a gain of fifteen per cent. Every true convert is likewise a true miracle of divine power, for the forces pulling downward are as constant as gravitation. Where we find a new and uplifting force at work in the hearts of men, there we know God to be and thither is he calling more workers to go. For let nothing make us forget that the words of life have yet to be heard by the majority of China's millions. All about our seven stations are multitudes who have never heard them with the ear of the soul. Hence it has seemed wise to the mission to say no more about new stations but rather to strengthen those we now have. We long to see at least twelve young men and women giving themselves to the work. "Go ye!" and if after a year you decide that there is too small scope for your large talents the Board will quickly help you home.

Our North China College in Tung-cho is running over with pupils. We would like to see them run over into the big lot outside the city, but even Chinese boys need a roof over their heads. The elementary educational work of the several stations needs the stimulus of better facilities in the college. When shall they be secured?

Of our other wants only one shall be mentioned, but that one we all want and want urgently. It is national justice toward the Chinese nation. Once American missionaries were proud of their right to call themselves such. Is this term hereafter to be in China a disgrace? China to-day sorely needs our helpful sympathy; must she be made to feel that our answer is scorn? Christian churches will continue to labor to spread Christianity in China, but one of the pressing needs of the hour is that genuine Christianity have a real representation in our national Congress.

HENRY P. PERKINS.

LIN-CHING, North China.

#### **From Japan.**

THE continued political excitement of the past year has so occupied the attention of those classes which formerly have been most receptive of Christian truth that it has been difficult to get them to consider religious matters. The conservative reaction, though less marked than before, is still a great hindrance, one of its most evident results being seen in the small number of students attending some of the Christian schools.

Though few of the churches have seen large additions to their membership, some progress has been made at almost all points. The wave of disturbance caused by the advocacy of ultra-liberal views has largely subsided, leaving some wrecks in its pathway; but for many churches there have been beneficial results, since they have been led to more confidence in those things that cannot be shaken. The Kumi-ai churches, at their annual meeting, adopted a statement of faith which, while dealing only with the outlines of great truths, is thoroughly evangelical.

Much of the attention of the churches of all denominations has been turned toward charitable work. The well-known orphanage in Okayama has been the

pattern for several others which, like it, are on a firm Christian basis. The self-denying zeal of those in charge of these institutions shows the power of Christianity in their lives ; and their work wins the admiration of those who do not believe in that which is its inspiration. The earthquake of October, 1891, and the disastrous floods of 1892 were new calls to charitable efforts. The careful and sympathetic way in which funds and supplies were administered gave additional reason for public approval.

Great benefit was received from the visit of Professor Ladd. By his lectures he was able not only to strengthen the foundations of faith in those who were already Christians, but also to drive from many others the idea so prevalent among Japanese students that faith in God is childish and inconsistent with scholarship. The influence of his words remains in the minds of those who heard them, and in their printed form it will be carried to many more. It is to be hoped that other leaders of Christian thought will come to do similar service among the educated men of Japan.

An important step in the securing of religious liberty has been taken by the bringing to the notice of the government an alleged violation of the rights guaranteed by the new Constitution. Though at the time of writing the facts involved are still under investigation, the Ministers of Education and of the Interior have by their words shown that a governor would not be justified in exhorting teachers to have nothing to do with Christianity, or a teacher in forbidding pupils to study the Bible.

The number of those engaged directly in Christian work has been increased by the graduation of twenty-three from the theological department of the Dōshisha and eight from the Women's Evangelistic School in Kōbe. Most of these are laboring zealously and effectively, while others like them are needed for other places desiring such help. Graduates of the Nurses' School and other institutions add to the good influences emanating from the educational work of the American Board.

No one of us has the gift of prophecy to see what the near future may have in store ; but the present feeling among missionaries and Japanese pastors seems more hopeful and expectant than for some time past. Some special manifestations of the revival spirit are thought by many to be but the beginning of widespread movements. If in addition to the "expecting great things from God" we are consecrated to "attempt great things for God," we cannot believe that he will fail to answer our prayers and bless our efforts.

OTIS CARV.

KYŌTO, Japan.

#### **From Micronesia.**

THE outlook for the progress of the missionary work in the Gilbert Islands is hopeful for several reasons : —

I. The entire group has lately come under the government of Great Britain, and so civil wars must soon cease ; drunkenness, it is hoped, will thereby be also restrained ; vessels seeking contract laborers there, for distant lands, will be held more responsible for keeping faith with the natives ; and German interference with the prosecution of missionary work need no longer be dreaded.

II. A reinforcement of three Hawaiian missionaries and their wives, recent

graduates of the North Pacific Missionary Institute, has been sent out in the *Morning Star* this year to the mission there, which has been languishing for want of men, and because of the failing strength of some who have been long in the field, and who must soon retire.

III. The effects of the hurricane of March, 1891, at Kusaie are passing away, and the Gilbert Islands Training School on that island, under the care of Mr. and Mrs. Channon (who have progressed in the knowledge of the language), is entering upon the new year with great hope that additional suitable native pastors will be raised up to care for the many churches already established, to some of which large additions have lately been made.

IV. The success which is attending Miss Hoppin's labors among the Gilbert Islands girls gathered about her in the Boarding School at Kusaie, gives promise of the speedy elevation of women in that group. She is developing a rare fitness for her work, thereby greatly diminishing the loss sustained in the withdrawal of Miss Smith, now Mrs. Captain Garland; but she should have more help.

V. The translation of the Gilbert Islands Bible has been completed, and nearly two thirds of it have passed through the press of the American Bible Society since June 11, 1892. We are very hopeful that the entire Bible will have been printed by April 11, 1893, and that the edition will be ready to be sent to the long-waiting Gilbert Islanders by the trip of the *Morning Star* in August next. Is it not a reason for expecting the speedy upbuilding of the kingdom of God, when the entire Bible is put into the hands of a people, many of whom have learned to read, and are desirous of purchasing it, and of studying *all* God's message to man?

VI. Rev. A. C. Walkup's earnest prayers for a small vessel to aid him in his work of superintendence have been answered, and he has gone forth with great joy, finely equipped, to resume this work, which has so long been hindered. By this vessel he will be able to circulate the Bible among the people.

VII. We are hoping for good results to follow the General Meeting of the Gilbert Islands Mission, which, after several years' intermission, is to be held, about this time, at Butaritari. At this meeting we trust the American and Hawaiian missionaries and the Gilbert Islands pastors and catechists will be encouraged by the outlook to hope that their campaign against the powers of darkness shall greatly prosper during the coming year.

Limited space compels me to close this sketch with only an allusion to the other fields in Micronesia, and I use the words of the Hawaiian Board of Missions in their last Annual Report: "On Ruk this has been mostly a year of foundation laying and of preparation; on Kusaie it has been a year of repair; on Ponape a year of forced inaction and waiting; among the Marshall Islands a year of testing to the native catechists and pastors who have been left to themselves; and to the Gilbert Islands Mission," they add, "largely a year of happy ingathering." "Our Hawaiian missionaries have done well. Hundreds [of the Gilbert Islanders] have been brought into covenant relations—the product of years of sowing and patient, toilsome waiting. There is an awakening thirst for knowledge among this people and a ready sale of books. Now is the time to press the work."

HIRAM BINGHAM.

HONOLULU.

**From Mexico.**

WITHIN the territory we occupy there is great diversity of conditions — in climate, soil, and in character of the people. From Guadalajara to Chihuahua the distance by rail is greater than that from New York to Chicago, and the time required is double. To reach Hermosillo, a farther stretch of about 700 miles must be covered, with a detour through parts of New Mexico and Arizona; while to visit Mr. Bissell, in Fuerte, a journey of a week more, chiefly by diligence, would be necessary. For Messrs. Howland and Bissell to communicate with each other requires twice the time occupied between this city and Boston. Portions of our field lie within the tropics, while in others men perished from the cold last winter. In some parts the rains were abundant and the crops good, while others suffer yet from drought, and a missionary writes: "Bitter want in the coming months is now assured." While in one region extreme religious fanaticism exists, in another the priests have lost much of their influence, and the people are comparatively accessible to our efforts. Here has been formed an association of evangelical churches; there the missionary is still a pioneer, and has but just gathered a catechetical class, with the hope of soon organizing a church.

The past year has been noteworthy for the number of buildings erected or acquired by purchase. In January was dedicated the sanctuary in Las Cuevas, in September the commodious building in El Paso was occupied jointly by the American Board and the New West Education Commission. In November occurred the opening of the fine new church in Chihuahua, and another in Guadalajara is ready to be consecrated. These edifices have already produced a marked effect in increasing public respect for us and attracting new hearers to our services. In Parral has been bought a centrally located property, which furnishes residence, schoolroom, and a chapel for present needs. In Cusiuhiriachic similar provision has been made. Here also has been formed a new church of twenty-five members, some of whom have given proof of their faith for years past, and one of them is having remarkable success as a colporter.

As yet there is an almost total lack of men suited to be pastors of native churches. It is hoped that in time some will be supplied by the training school in El Paso. But to furnish material for this institution we must have Christian schools for boys in the different States. Without these our boys have to enter the public schools, where they are taught by freethinkers, and in many cases lose their evangelical earnestness, if not their faith.

Our semi-monthly illustrated paper, *El Testigo*, is growing in favor with the public, and has donned a new dress. It is especially valuable for developing the spiritual life of our churches, and is the only one among the eight or nine Protestant periodicals of this country that has a department devoted to the Society of Christian Endeavor. It has become an indispensable arm of the service, and we might better abandon one of our central stations than suspend its publication.

Three lady teachers, for as many different cities, have been added to our number; but more are imperatively demanded to enable us to do a reasonable share of the work of educating the youth of this advancing people. The number of

ordained missionaries remains the same, with only one man each in three of the great States, and no more than one man in any single station, although in at least three of these the time of two men might be very fully employed to great advantage. Not only the needs and promise of this field, but the results already gained, abundantly justify the manifestly growing interest of American Christians in the material and spiritual welfare of their neighbors on the south.

CHIHUAHUA, Mexico, November 22, 1892.

JAMES D. EATON.

### From Spain.

DURING the current year the church in *Santander* has been able, with \$2,000 that with infinite pains and with untiring faith it had collected during a period of ten years, to secure possession of a piece of property for which \$4,000 must be paid, the pastor taking upon himself the responsibility of collecting from foreign friends the remaining \$2,000. When the building, now our own, shall be repaired, it will provide the church and schools with a home that will give new heart to the devoted flock. There are over 200 children in the schools, to which the faithful and successful pastor gives much attention.

In *Bilbao* for four years the church was without a chapel — no landlord would let to us. In the year 1890 I therefore bought a lot in one of the most desirable parts of the city for our work, and built upon it a four-story house, the whole at a cost of \$15,000. The money was loaned by the father of one of the girls in our San Sebastian Boarding School. The income from rents meets the interest on the mortgage. The iron mines of Bilbao present a fine field for evangelistic labor, which is diligently cultivated by the energetic pastor who has special gifts for interesting those hardy sons of toil in the gospel, among whom he has won many friends. The work in Bilbao is sustained financially by the Evangelical Continental Society of London.

In *Logroño*, early this year, on the occasion of opening a new chapel, all the powers of the dominant church seemed to be suddenly awakened and with the determination to destroy the congregation at one blow. The chapel was besieged at the hours of worship by a noisy and vicious mob, stirred up by influential neighbors. When forbearance ceased to be a virtue, the pastor cited one of these gentlemen before the courts, where the judge put him under promise to keep the peace. They are now subject only to the usual opposition of those who love darkness rather than light.

In *Zaragoza* is found one of the two or three largest Protestant congregations in Spain. The pastor is a man of fine talents and of attractive manner, in his own person and character recommending the gospel to those who know him — which also must be said of all the pastors mentioned. There are many small towns in the vicinity which he visits as frequently as his time and strength permit, but we lament that his hands cannot be strengthened with help to enter the many open doors in the surrounding province.

There is growth of feeling on the part of pastors throughout the country that more evangelistic work *proper* must be done. Several of the best educated and most able exponents of the gospel in Spain are now doing exclusively evangelistic work in different parts of the country.

Connected with each church is a vigorous school, in which the pastor is teacher as well as superintendent. They each provide the pastor daily congregations of from sixty to two hundred bright children and give them access to many families otherwise beyond their reach.

In *San Sebastián* the Boarding School is full. The first of October four of the girls who had won "premiums" and "honorable mention" in the competitive examinations of last June, in solemn and public assembly, together with the students of the Institute who had won the same, received the diplomas certifying to this honor from the hands of the director of the Institute, and accompanied with every mark of courtesy from the entire faculty.

SAN SEBASTIAN.

WM. H. GULICK.

### From the Zulu Mission.

THE prospects of the Zulu Mission are unusually bright. The existence, in an unorganized way, of what might be styled a "native" party among the more prominent members of the churches is a small cloud; but it is indicative of good also, for it denotes that some of our Christian natives are learning to think for themselves. If this mental activity can be diverted from other purposes into a single-hearted desire to further the cause of Christ, this cloud will be a token of health and vigorous prosecution of the work for which the mission stands. Much, however, depends upon the consecration of these leaders and the direction of their energies.

In other respects the horizon is unusually clear. The past year has seen few defections on the part of our Christian natives. Heathen customs are coming to have less hold upon many of the people. The practice of *selling* daughters to would-be husbands is slowly losing its hold upon our Christians, and recent changes in the colonial law are a help in that direction. Beer-drinking no longer finds favor among our Christians; a rising tide of spirituality will not tolerate it.

A new law was enacted three or four years ago by the government, providing that, in case of all natives married by Christian rites after that date, polygamy, adultery, etc., should be punishable as crimes. At that time most of the enemies and a few of the friends of mission work predicted that many of the natives in our Christian communities would not consent to cut themselves off from polygamy by being married in that way, but would be united by "*heathen rites*." Those predictions were not fulfilled that year; nor does the past year give the slightest hint that they ever will be.

As arrangements have just been made by which natives may buy land in severalty on our mission stations, it is expected that the idea of a Christian home will have still further development among the Christians the coming year.

The past year has been a time of ingathering. In some cases it is the planting of years long ago which is now bearing fruit. There has been a quickening on nearly every station, and in some places the revival has been remarkably broad and deep. In one case it was marked by a large number of conversions among the people from the heathen kraals.

At the boarding schools the spiritual interest has been maintained at a high

level; especially at Inanda Seminary, where one of the native preachers has been acting as pastor for several years.

The establishment of a medical department of the mission within the past few months will have a powerful influence on breaking the force of superstition near our stations. It marks an era in the history of our mission.

The expedition to establish a mission in Gazaland (formerly Umzila's kingdom) is having a healthy influence upon our Christian natives. Recently the Committee of the Native Home Missionary Society recommended to the churches that they assume the support of a Zulu helper in connection with the new mission, and this will probably be done. Two young native men have left lucrative positions and bright prospects in order to go with the expedition and help carry the gospel to that country, which has long asked for it. They have gone not for money; nor for pleasure; nor for fame; but for the love of God. The prospects of the Zulu Mission are unusually bright.

MAPUMULO, Natal.

CHARLES W. HOLBROOK.

### **From West Central Africa.**

Any review of the work must include a glance at the present condition of the people. Within a few years they were, judged by their standards, exceptionally prosperous. The rubber boom stirred them to feverish exertions after riches. They also thought themselves invincible. Rumor of the Portuguese expedition called out such expressions as: "The soldiers are coming to bring us coats and guns and shoes." The Boers of the expedition, coming with wives and children, were said to be bringing the Ovimbundu wives and little slaves. Such remarks were then esteemed very witty. Now, reduced to vassalage, overawed by a few soldiers, hearing of annexation by whites of places far inland, they have much foreboding of evil. Reverses have humbled them. This frame of mind varies in degree among the Ovimbundu, and though it is not conversion yet it affords a more favorable condition for Christian work than their former attitude.

The past year has not been free from disappointments. A few Christians have failed to show the best spirit. Some non-converts, who it was hoped would submit to Him who they know died for them, have not done so. Yet the year has afforded real encouragement. The Christians as a whole have grown in knowledge of the truth and in gracious character. When traveling, the changed taste of converts is interesting to note. Much of the conversation relished of old is now shunned. They drop out of the body of the caravan and go by themselves.

At all stations attendance at religious services has increased. It is gratifying to notice that the older people, both at the stations and also at places remote, are giving somewhat better attention. This is due in part to the medical work done, but also to increased evangelistic work among the kraals, and constitutes a call for more of it. In 1885, not many miles from the station, it was said: "Why do you come here? Has any one at Chilume believed? Convince those near you; then we will hear." There was not one baptized Christian then—perhaps not one avowed convert. So the fling had force. The word comes to them now with more convincing power. The converts are its manifest trophies.

The growing spirit of evangelism among the converts is hopeful, and makes it possible to increase the places of preaching. Beginners in this work have many discouragements. The elder listeners are quick to take offence. A manner of speech, conciliatory yet self-reliant, is acquired by most of them only through many unpleasant experiences. Attendance on schools has increased during the year. The schools for girls at all the stations have been especially encouraging. The future mothers must be Christianized. Hearing of successful zenana work creates enthusiasm because of the pitiful lives of those among whom this work is done. The freedom of African women is that of a slave. The faces of the old women, out of which the light has gone, and those of the younger, out of many of which it is fading, tell us plainly that they need help.

Finally it may be noted that a need more and more felt at each station is an industrial school. These should be established on a broader basis than is possible with any funds of which the mission has command. Such institutions have been found essential to the best development of the work in primitive communities.

KAMONDONGO, Bihé.

WILLIAM H. SANDERS.

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### **Letters from the Missions.**

#### **East Central African Mission.**

##### **THE GAZALAND EXPEDITION.**

LETTERS have been received from Messrs. Wilder and Bunker, the latest date being Beira, October 12. Brief accounts are given of the various steps taken by the expedition, but it is impossible for us to trace the course here, since we have as yet no detailed maps of the region. Mr. Wilder writes:—

“We have been to the so-called Highlands, and crossed them four times in different directions. We have explored the Buzi to its source, and the sites on one of its most important northern branches; and have crossed the country from Mtema's on the northern Sabi to Sikuku's on the Sabi, twelve miles from the sea. The expedition has covered over 1,000 miles by canoe and by foot; it has made arrangements with fourteen leading chiefs to receive our missionaries, or any missionaries who may come recommended to them by us. These permissions have been granted by the chiefs on condition of the assent of Gungunyana, whom we found to be still the paramount ruler of all this country.

“Here are a few replies made by the chiefs: ‘Will you protect us from Gungunyana?’ ‘If our worship is wrong, we

look to you to be taught the true worship.’ ‘You are now leaving us,’ said another: ‘who will teach us the true religion?’ Jobo said: ‘I long to have you stay to teach all my people; but I am a married woman—my husbands are Gungunyana and the Portuguese. I have no will in this matter; I want you to come.’ Mafuse said: ‘When I kill my chicken to-morrow in sacrifice, to whom shall I pray?’”

Mr. Wilder reports that the people are all Mandaos, the Zulus and Sheetswas being all out of the country. He estimates that there are not more than 15,000 people in “the Highlands.” The Kalanga tribes, west of the Sabi, who understand Zulu, have been recently visited by missionaries from the Zoutspanberg district of the Transvaal, who have commenced work among them. The expedition selected a site in the Highlands, on the northern slope of a mountain within the Chartered Company's territory. The name of the paramount chief of this region is given by Mr. Bunker as Mpungwana. Of the site selected Mr. Bunker says:—

“The elevation above the sea is about 4,000 feet. The valley is very fertile. The hills and mountains lend grandeur to the scenery and add healthfulness to

the climate. The mountain streams furnish excellent water; the people are very hospitable and open to influence, and, last but not least, it is just within the English 'sphere of influence.' We pegged out a site for a mission station on a beautiful hillside, which includes the finest forest of trees which we have seen in Africa, and has the spring of one river and the course of a fine mountain stream within its limits. A strange coincidence is that the mark which Mr. Rhodes made on the map as the best site for a mission station, when making us his promise of 3,000 acres of land, corresponds exactly with the site which we chose above all others."

The expedition, after prosecuting its explorations, found itself so near to Beira that it returned to that port and concluded, inasmuch as it would be too late in the season to return to the Highlands and put up buildings, to return to Natal and take counsel with their brethren. The health of all the party had been good, and they speak gratefully of the many mercies attending their journey.

#### FROM KAMBINI.

Mr. Ousley reports an interesting service held on Sabbath, September 24, the special occasion being the baptism of a man and his wife, with their child, followed by the celebration of the Lord's Supper. Mr. Ousley says:—

"On Saturday afternoon we held a special meeting, more especially for those who still think they are Christians, that they might state their present religious experience. There were ten who bore testimony. There are several others who could have been induced to ask to be baptized, but we considered that it would be better for them to wait longer to test the sincerity of their faith.

"On the Sabbath our little chapel was crowded to its full capacity, more than 140 being present. After Sunday-school the sermon was preached by Mr. Agnew, of the Free Methodist Mission. Then the candidates for baptism, with four others who were baptized by Mr. Wilcox last year, were called forward, and stood

in front of the audience, while I read to them a confession of faith which I have recently prepared, or translated into the native language. Having received the oral assent to the confession of faith from those who had been called forward, the rite of baptism, its significance having been explained, was administered to Tizora and his wife Paketi; after which their child was dedicated to the Lord, the significance of this act being also explained. Following the rite of baptism I read a covenant, which was prepared in the Sheetswa for the occasion.

"In the afternoon the Lord's Supper was observed. It was also necessary to explain the meaning of the communion. Besides the missionaries, six others (natives) partook of the supper. In the evening we had a song and praise meeting in our sitting and dining room, study, etc. The Lord's presence seemed to be with us throughout the day; and we pray and trust that he will own and bless that which we did in his name."

It was not deemed best to organize the six hopeful converts into a church, but a class was formed for special instruction of these converts and of inquirers, twelve names having been enrolled. At a later date, October 17, Mr. Ousley reports that this class was doing fairly well.

#### *West Central African Mission.*

##### A "JESUS HOUSE" AT THE OMBALA.

MR. AND MRS. READ reached Chisamba September 18, after a comfortable journey inland. Mr. Read writes that they had been greatly impressed with the character of some of the Christian boys whom they have watched on the road and at the stations, and they feel more than ever satisfied with the choice of their life-work in view of the possibilities of effecting such changes in the lives of others.

Mr. Woodside, under date of September 27, states the following interesting fact:—

"I spoke in one of my previous letters of our desire to build a house at the ombala. We went up the other day and spoke to the king about it. He very

readily gave his consent, and said I should come the next day and he would show me where to build. I did so. He selected a spot in Muenekalia's enclosure, near where we have been holding our Sunday services. We could hardly have chosen a more desirable spot ourselves. As I was leaving the ombala that day one of the old men came out and called to me as I passed his place. He said he just wanted to greet me, and then asked me if I had been up to the king's, and if he had shown me where to build the *onjo ya Yesu* (the Jesus house). That is the name they have already given to the house we propose to build.

"We have again resumed our Sunday services at the ombala. We had a good attendance and good attention last Sunday. We have had our first showers. We are always glad to see the first rains. Just before the rains come seems to be the most trying season of the whole year."

Mr. Fay reports from Kamondongo that the lads who go out to the villages with the story of the gospel are having fair success, sometimes with good audiences and sometimes small. Of the work at the station he says:—

"The old men still attend with good regularity. I have had as high as thirty-five at these classes, and sometimes I think I see signs of a drawing near to God. Still the Spirit tarries, and I often fear it is a lack in me. Urge more prayer for these men who are so near the kingdom, and do not forget us who work in such great weakness, that we may do our work faithfully.

"It is hard sometimes to hold to the high standard the New Testament sets up. To these same old men I read the other day of the creation of man and God giving woman to man, a helpmeet for him. I said: 'God did not say two or more, but one, that they two might be one flesh.' One of the men said: 'But what can we do? We married more than one wife before we heard the Word. If now we put any of them away, they may kill themselves.' This is sometimes done

by divorced women. I wonder if you at home can realize how hard it was for me on the next Sunday to take as a text Matt. 10: 37: 'He that loveth father or mother more than me is not worthy of me.' Just a little letting down from the high standard, and it would have been easy for these men to accept it. But we want true disciples, not a multitude."

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### Western Turkey Mission.

#### CESAREA AND OUT-STATIONS.

THE veteran missionary at Cesarea, Dr. Farnsworth, sends a long and interesting letter relating to visits at the out-stations. Part of the letter was written on the day when he reached the bound of threescore years and ten, yet he speaks of long journeys on horseback over rough mountainous roads, such as would try the strength of much younger men. The government is still using repressive measures in various quarters. Dr. Farnsworth reports that they are greatly delighted at receiving a firman permitting the building of the church at Zinjir Derre. This leads to the hope that firmans may be obtained for building at other places. At Everek, the place where the Protestant chapel had been burned, doubtless the work of their enemies, Dr. Farnsworth found a new and far better chapel, the sixth in size in all the Cesarea district. The place was filled with interested worshippers. A royal reception was given the missionary by the people of Istanbul. Five hundred persons were in the congregation, and at the communion service seven children were baptized and nineteen persons were received to the church. Dr. Farnsworth speaks of a serious difficulty which had arisen in the church at Angora; for four days long sessions were held with the brethren, by the missionary, accompanied by some of the native pastors, who sought to heal the difficulties, and with some promise of success. Dr. Farnsworth also reports a systematic visitation of the families in Cesarea which were in sympathy with the Protestant movement. In

company with the oldest Bible reader he has spent all the spare time he could find for six weeks in this pastoral work, of which he says: —

“We visited 130 Protestant families and seventy-nine others. Some of our most delightful calls, and some where we found the most intense interest in spiritual things, were where the people are not regarded as Protestant. We saw most gratifying proof that the ‘leaven of the gospel’ is working, and that too, in some cases, with a good deal of power, in families unknown by us. These visits showed what a broad and rich field is open for our Bible readers to cultivate. Perhaps there is no part of the great work in which we are engaged where we lag so far behind its demands as in this house-to-house visitation, and, very largely, this work must be done by women. May we not hope for the necessary means to enlarge, very greatly, this department of the work?”

### *Eastern Turkey Mission.*

#### A PATHETIC STORY OF PERSECUTION.

MISS SEYMOUR and Miss Barnum, of Harpoot, have been engaged recently in evangelistic work in Arabkir and its villages. There being no missionary to go with them, they have been assisted by Pastor Kavmé, formerly of Redwan, but more recently the acting pastor of the church in Diarbekir. They visited six out-stations, calling upon every Protestant family in each place, besides holding meetings for the women. Dr. Barnum, in writing of this tour under date of October 20, says: —

“It was somewhat risky going among the Arabkir villages. Robberies were of almost daily occurrence, and the villagers were in a state of constant alarm at night on account of the raids of Koords. Every village had its nightly patrol. We are glad to have them safely at home, but they are planning to start out in another direction on Saturday.

“We reported to you last winter our great satisfaction at the interest which had

sprung up in the village of Haresik, about twenty-five miles to the north of us, the other side of the Euphrates. It is in a district of perhaps thirty Armenian villages; but it is one of the most oppressed districts in the empire. A long time ago some Turkish feudal chiefs came from abroad and gradually gained possession of the whole district. They now claim to own all the land and even the houses which the people occupy and which the occupants built, and the gardens and vineyards which they planted. The Armenians in this district have been particularly open to the influences of the gospel.

“For a number of years the largest village of the district, Pashaunk, was occupied as an out-station, and a hopeful work was begun. The beg who lived there was the most powerful one of the region, and while professing great friendliness he had been persuaded that if the people were to become Protestants they would grow independent and not accept forced labor so readily, and especially that they would not work on Sunday. All the work of these lords is performed by these so-called tenants, and without pay; and fearing loss, the beg would not allow the Protestants to put up any building for chapel or school. Our brethren, however, were very earnest and faithful, and maintained meetings and school in their own houses.

“The beg finally determined that the Protestants should work on Sunday, for the Armenians said: ‘If the Protestants do not work on Sunday, we will not.’ So he sent an order to them one Sunday morning to go and help dig a watercourse. The brethren appealed to him, and said that if he would release them from work that day they would perform a double portion of work during the week. But he regarded this as rebellion and had the men terribly beaten on the spot. I saw the dark heavy ridges on their bodies two or three days later. He oppressed them so that every one who remained faithful to his convictions was obliged to leave the place.

“One of these brethren went to Haresik, the village named above, and through his

faithful preaching a little company of believers was gathered there. Two years ago, without any communication with us, they began to build a little chapel. The beg of this village had shown himself friendly, but the beg of Pashaunk sent him word not to allow it, so he had it pulled down. Last year, however, finding that some of the brethren would not stay because they had no place of worship, he told them that they might build and he would give them a part of the timber. What joy they experienced! For several months the erection of this building was their great work. They did not ask us for any aid, only they told us what they were doing and asked us to give them a preacher when it should be finished. They worked upon it early and late and put into it a wonderful amount of self-denial, for there are several among them who, I think, truly love the Saviour. Instead of a simple chapel they put up a two-story building, the chapel above and schoolroom and rooms for the preacher below. Except the beg's house, it was the best building in the village. They were very proud of it. One of the theological students was there through the winter, and this summer we sent them a teacher from our Normal department, and everything was hopeful.

"A few weeks ago, while the brethren were at their early Sunday morning service, the beg sent for some of the brethren to come and work for him. The service was interrupted by the boisterous servant, but they promised to come as soon as they had finished their meeting. The servant gave some sort of a report that angered the beg, and he sent for two of the chief men and gave one of them a terrible beating. Since that time the brethren have been in great fear, for they noticed that the beg's manner was changed, and they had heard that he was intending to require work from them regularly on Sunday. The Armenians prefer to perform this forced labor on Sunday, for it interferes less with their own work. A week ago last Sunday morning the beg sent for one of the brethren to come and

work in his house, to repair carpets, or something of the sort; but the man sent word that as it was his holy day his conscience would not allow him to work, and the beg must excuse him. Two or three days later the beg sent his servants, about twenty in number, with pickaxes, and they tore down the whole upper story of the building—the chapel part—and passed over the lower story to the family of one of his retainers as a dwelling-house. So the work in that village, in its external features, has come to a sad and sudden end.

"The teacher says that the poor brethren are almost heartbroken. They say that they cannot stay where they cannot come together to pray and where their children have no school, and they cannot endure the sight of their ruined chapel. There is no legal redress. The authority of the chiefs in that region is almost absolute. The brethren are poor, but they do not know how to get away with the little which they possess. The Lord will help them, I am sure. They are less to be pitied, after all, than the beg. The man who oppressed the Protestants in Pashaunk has not lived a peaceful life since that time. His own sons tried to take his life, and he was obliged to flee to another village. He is living in a constant quarrel with his sons. Yet our hearts ache for those poor oppressed disciples, and we pray that their faith fail not."

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### *Japan Mission.*

#### THE OUTLOOK.

DR. DEFORREST writing from Sendai, November 9, reports that four laborers from the Kyoto region have recently come to the northern portion of Japan, and that he had been much pleased with the energetic manner in which these men, new to the north, were taking hold of the work. He writes:—

"While our work in this immediate vicinity is not flourishing, the Hokkaido work is very flourishing. And although the work that gathers in and around the churches is not very encouraging, that a

wide Christian influence is coming in everywhere throughout the empire is a fact of no doubt whatever. It is safe to say that the thirty years of missions in Japan, together with contact with Christian nations, has resulted in a wider and deeper Christian spirit in the government, in education, in public opinion, in family life, in social standards, than could be found at the end of the third century in an empire that had become confessedly Christian. So we are not faint. Mission methods may change, but the growth of the real power of Christ in Japan cannot be disputed."

#### CONFERENCES.

Mr. Pettee, of Okayama, under date of November 7, writes: —

"The churches of this conference have just held their annual meeting at Onomichi, a town of 18,000 people, fifty miles west of here. It was the first gathering of that sort ever convened in Bingo province, and attracted much attention. The city is charmingly located on a bend in the shore, and lies hemmed in between the hills and the sea. As I have written you before, Onomichi has an unsavory reputation as to its morals. Its forty-eight Buddhist temples, with their curved roofs, hundreds of stone steps, and scores of bronze lanterns, add much to the natural scenery of the place, but apparently very little to the uplifting power for good in human creeds and conduct.

"Ten churches were represented by eleven evangelists, three Bible-women, and a few laymen. Among the evangelists were two from over the mountains in the Tottori field. The *Bukwai*, as now constituted, covers all of the main island west of the Kōbe field. Reports were, on the whole, slightly more encouraging than those of last year. This confirms what other signs indicate—that we are on the up grade once more, with a clearer and wider prospect ahead.

"The principal question of practical import up for discussion was 'Methods of Evangelistic Work.' Great emphasis was laid on Bible classes, even if they were

very small. Another point elaborated was the wisdom of evangelists interesting themselves in town and neighborhood matters and thus increasing their influence. Priests are called on still by the common people for every conceivable object: writing family letters, arranging marriages, settling disputes, deciding school matters, etc. Some of these offices might well pass into Christian hands. Next year's meeting is to be held at Tottori, so the brethren on the 'shady side of the mountain' will have their first inning at an annual conference of this sort.

"Twelve of the older orphans from Mr. Ishii's asylum organized as a Salvation Army, attended the meetings and engaged at odd times in street preaching, tract distribution, bugle practice, and praying on the hillside. On their return trip they held a rousing theatre meeting at one of the hardest towns in this region, and succeeded in melting the audience to tears and eliciting warm expressions of interest. They and their 'Father' Ishii are the busiest evangelists in this field, this fall, in the matter of personal work. They have almost nothing to live on, but their faith and activity seem to thrive on what would be a starvation allowance for most of us.

"Another step forward taken was the organization of the Chugoku Domei Kwai, which means Christian Alliance, for this western fourth of the main island. Aside from our own men, the Presbyterians and Episcopalians were represented, there being twenty-four delegates in all. Methodists are the only other Protestant body in the field. They heartily favored the scheme, but were unable to send representatives. Little more than an organization was effected. The only point worth noting was the unanimous rejection, without discussion, of a simple creed that was proposed by the committee that drew up the rules, thus leaving the body without any theological statement of belief. This action is all the more surprising in view of the fact, so far as I am acquainted with the men, that all present were what would be termed in Japan conservatives. Next year's meeting is to be held at Hiroshima,

where all the denominations interested have churches, and a fuller and more elaborate meeting is anticipated.

"Okayama church welcomed into its fellowship yesterday three women on confession of faith and two men by letter."

#### • KOBE GIRLS' SCHOOL.

Miss Dudley, who practically has had charge of the evangelistic work of the Kōbe station, as well as of the Girls' School, reports that the Tamon church has recently celebrated its fifteenth anniversary with most interesting exercises. She speaks of a company of believers, eight miles from Kōbe, who had just dedicated a small building, the total cost of which had been contributed by themselves and a few native friends. Of the Girls' School, Miss Dudley writes:—

"We have just had our graduates of the first three years back for a special two weeks' class. We had a good program. Several of our best pastors spoke to them, and we feel that the women have been greatly helped and are better able to go on in their work for the few days' communion. Some of the subjects were: Prayer and Prayer-meetings; The Holy Spirit and its Relation to our Work; The Relation of Women Evangelists to the Church; Women and Christianity. I gave them several talks on the Psalms, and Miss Barrows on connective history of the Old and New Testaments. The best of all was the daily prayer-meetings and the real spiritual uplift which we all received. It is this we need, and in this land where education is made so prominent the danger of neglecting the spiritual is great."

#### LEAVING ECHIGO.

Miss Gertrude Cozad has been assigned by the mission to assist Miss Dudley and Miss Barrows in the Bible School at Kōbe. Just before leaving Niigata for her new field of labor, Miss Cozad made a farewell visit to the several out-stations in the province of Echigo. On her return from this tour she wrote as follows:—

"I reached home, Niigata, October 1, after a nine days' trip: slept in eight

hotels, held fourteen meetings, ate only Japanese food, and reached home without knowing I was tired at all until after the excitement was over. This trip has been a very hard one for me on account of its being a farewell trip, but, like them all, it has been an exceedingly pleasant one too. I feel so badly that now, after these four years of preparation for this work, after I have learned to know and love the people, and after I believe I have gained a slight hold on their affections, that I must leave just when it seems as if I were ready to begin effective work. I yearn for my Echigo, my firstborn, my wayward child, the hardest field in all Japan. Still I am glad that I could have been here during these four years. As I have been comparing the work as it is now with what it was then, I can see that a great advance has been made. The foundation has been laid strong and deep. Before that only the cornerstone had been laid: now the foundation has been filled in, and the work is going on to great success for His sake. Four years ago, when we came, there were two evangelists in this work; now there are seven and two regular Bible-women, besides the helpers. Four years ago there were preaching-places in five towns; now there are sixteen places where preaching services are held regularly. There have been, and there still are, what seem to be serious setbacks, but nevertheless the work grows right on. There is a continual strong forward-moving current, and these troubles are only surface troubles."

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#### *Mexican Mission.*

##### LOVE FOR THE BIBLE.

MR. CRAWFORD, of Hermosillo, under date of November 4, writes of the work of Mr. Blackly, the Bible agent:—

"He has had great success in the sale of Bibles in this State and in Lower California. The hand of the Lord has been with him in several instances, delivering him from plots to take his life as well as in opening the way for the acceptance of the Word. Numberless cases could be cited,

showing the eagerness of the people for the Bible: one woman went out and pawned her flatiron to get one; another ran out and borrowed the money; another took the money for the daily bread of the children and self and said: 'We can eat beans [frijoles] to-day and will only eat once;' and with the money got the Bible, kissing it with eager delight as she took it into her hands. One day Mr. Blackly presented the Bible to a woman going for her supply of water, which she had to buy for the day, six cents' worth.

She begged for a Bible and offered the half of the water-supply, saying she could save up and drink less to-day.

"There is such a hungering and thirsting for the Word of Life! During the past year I have ordered and delivered to him over 2,000 copies of the Scriptures, mostly Bibles, besides thousands of pages of tracts and many Tract Society books. This town of Hermosillo was the only place where he had no success. He had met no place in all his work so fanatical as this."

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## Notes from the Wide Field.

### AFRICA.

UGANDA. — The English press still teems with communications and editorials upon the attitude of England in reference to Uganda. It is evident that public sentiment has reached a point in which it will not tolerate the withdrawal of the British Protectorate already established. Deputations from Chambers of Commerce and from philanthropic societies have waited upon the government, and it is clear that a sentiment has been aroused in favor of maintaining, in some way, British authority. Captain Lugard, now in England, speaks in his last report of the comparative ease with which the British authority may be maintained. He says the leaders of all three parties in Uganda are, in most cases, the very best of their party. It is impressive to note how he speaks of these men. "The head of the Catholics is the Pokino, one of the very best natives I have met in my life, a man for whom I have a personal affection. So also the two chiefs at the capital, together with several others. The Protestants have Zakariah, Molondo, and Sebwatu, three absolutely reliable loyal men; while the Mohammedans have men not one whit less loyal or less attached to us." Captain Lugard thinks also that Mwanga, the king, is convinced of the good faith of the British and is now deaf to all the old suspicions. After the captain left Uganda, and was far on the way to the coast, messengers overtook him with a letter from Mwanga addressed to Queen Victoria. The letter is so interesting that we give here the translation, premising that it will not be well to place too much faith in the honesty of this renegade king. The letter is dated Mengo, Buganda, June 17, 1892: —

"To my friend the Queen, our great Sovereign, — I and all my chiefs send you many greetings. I write this letter to thank you. Thank you exceedingly for sending the representatives of the Company in order to set my country to rights. When they reached Buganda, at first I did not like them; I did not think that they could set the country to rights. After we had fought, Captain Lugard wrote me a letter and invited me and restored me to my kingdom; then he went and invited the Mohammedans as well, with whom I had been at war, and brought them back, and gave them a part of the country. But now my country is at peace; the agents of the Company have arranged it excellently. Now I earnestly beseech you to help me; do not recall the Company from my country. I and my chiefs are under the English flag, as the people of India are under your flag; we desire very, very much that the English should arrange this country. Should you recall these agents of the Company, my friend, my country is sure to be ruined; war is sure to come. Captain Lugard has now brought to terms these three religions; he has returned to England; he will inform you of the

state of affairs in Buganda. But I want you to send this same Captain Lugard back again to Buganda, that he may finish his work of arranging the country, for he is a man of very great ability, and all the Buganda like him very much; he is gentle; his judgments are just and true, and so I want you to send him back to Buganda. So, our friend, persevere in helping us, for we are your people. May God give you blessing and long life. I, MWANGA, king of Buganda, and my great chiefs."

Reports have been received in England stating that up to August 18 all was well in Uganda.

THE BASUTOS. — A recent statistical study reveals a progress in the work of the French Protestant Mission to the Basutos which is most encouraging. There are now 7,689 pupils in the schools and 12,460 communicants in the churches. The last ten years have seen the number of pupils quadrupled, and that of Christians doubled. "If the present rate of progress," says the *Journal des Missions*, "should be maintained, we should be able to count in 1902 from 35,000 to 40,000 Christians in Basutoland."

#### PERSIA.

CHOLERA AT TABRIZ. — Rev. Mr. Wilson, in the December number of *The Church at Home and Abroad*, gives an interesting account of the religious excitement which was witnessed during the recent prevalence of the cholera at Tabriz. It was twenty years since the cholera had visited Tabriz, but rumors of its approach prevailed during the springtime. The religious frenzy reached a high pitch, the mosques were crowded, and women marched through the streets with loud cryings, and religious ceremonies were prolonged far into the night. Copies of the Koran were hung over the streets as a protection. In one space a sheet containing forty-one Korans was suspended from one roof to another, but strange to say some one stole the sheet at night. Lithograph prayers by the thousands were pasted above the doors of the houses. All sorts of cabalistic methods were employed to secure protection, but nevertheless the cholera came and raged for about a month. Everything was at a standstill, business and pleasure were suspended. Mourning could be heard on every side. During the month of August from 8,000 to 10,000 persons died in Tabriz. These, with few exceptions, were Mussulmans. The Armenians tried their religious ceremonies and in one village sacrificed thirty sheep to the "Mother of God." Mr. Wilson says, that of the Armenians who remained in the city, one in eight or ten died. The Protestants were wonderfully preserved, only one church member having died. Mr. Wilson reports that on June 16 a placard was posted on the streets of Tabriz: "Aga Shirazi. This commands: The Protestants in this city must go forth from the city in twenty days. If they do not, we must make the jaheed (holy war) against them." The government tore down the proclamation, but the public mind was greatly excited, and it seemed impossible to predict what hot-headed fanatics might do. It would certainly seem as if the Mussulmans must admit that there was something in the practices of the Protestants, if not in their faith, which afforded them protection.

#### INDIA.

THE BIBLE IN INDIA. — At the late centenary missionary meeting in Exeter Hall commemorating the organization one hundred years ago of the Baptist Missionary Society, Sir C. U. Aitcheson, K.C.S.I., late Lieutenant-Governor of the Punjab, presided, and after commending in a hearty way the work of the missionaries, he spoke of the incalculable worth of the Bible which had been given to the pagan world. The testimony of this Indian statesman is most striking. "After all," said he, "is not the Bible the best of all missionaries? It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the

chiefest of missionaries. The missionaries die, the printed Bible remains forever. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."

THE CONVERSION OF FAKEERS. — The Church Missionary Society reports the baptism of two fakeers, one of whom had 3,860 disciples. This man is now under special instruction, preparing to be a catechist, and he is reported to be very anxious to be at work among those who have known him and have trusted him, believing that many of them will be glad to receive the gospel tidings.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Henry Martyn, Saint and Scholar: First Modern Missionary to the Mohammedans.* 1781-1812. By George Smith, C.I.E., LL.D. With portrait, map, and illustrations. Large 8vo, cloth, gilt top. New York and Chicago: Fleming H. Revell Co. Price, \$3.00.

This volume, prepared by the well-known author of the *Lives of Dr. Carey and Dr. Duff*, contains all which is valuable in the first *Memoir of the Rev. Henry Martyn*, by Rev. John Sargent, published in 1819, — "a spiritual classic," as it has been called, — and also in the two volumes published in 1837, entitled *Journals and Letters of the Rev. Henry Martyn, B.D.*, edited by Bishop Wilberforce. In addition it contains considerable new matter never before given to the public, which is exceedingly interesting, especially in relation to Miss Lydia Grenfell. Indeed her name constitutes the title of the second chapter of the volume, and the volume itself might be properly entitled "The Pathetic Story of the Love of Henry

Martyn and Lydia Grenfell." She outlived her missionary lover seventeen years, and extracts from her diary show how tenderly his memory was cherished to the end of her life. The book is as fascinating as any romance, and at the same time as full of devout spiritual thought as the writings of Fénelon or Madame Guyon. It is also one of the most valuable missionary volumes. We commend it most heartily to the young as well as to the old, particularly to Societies of Christian Endeavor. It deserves a large circulation.

*The Butler Bible-Work.* Eight royal octavo volumes, with about 650 double-column pages in each volume. Illustrated with nearly 200 engravings of maps, diagrams, scenes in Bible lands, character sketches, etc. \$4.00 single volume, \$24.00 for the set. Two volumes are soon to be printed to finish the Bible. New York: Butler Bible-Work Co., 85 Bible House.

This work is a suggestive and admirable commentary upon the Scriptures.

Dr. Butler has with clear discrimination gathered and condensed from more than 1,000 of our best sources of Biblical knowledge. The Bible as a whole and in its parts; the relation of the books to each other; its history and prophecy fulfilled, with the latest matter in regard to geography and topography, including new maps and diagrams,—this gives but a hint of the scope of the work. The expository and exegetical value of this work is attested by a large number of our well-known pastors and teachers. The writer of this notice has found it of especial value in the home, as a textbook for devotional reading. Already over one hundred of these volumes have been sent into our European Turkish Mission, for the use of our missionaries and native pastors, giving great satisfaction. Other volumes have been used by our missionaries in other fields. Dr. Butler is especially desirous of making it possible for all our missionaries, as well as the native pastors, to have these books. He therefore offers a generous donation himself, below the lowest wholesale price of the volumes, in case a considerable number are taken. If any generous donor, desirous to help our missionaries, will give 50 or 100 of these books, Dr. Butler will give an equal number of volumes, and deliver to any missionary Board that shall be named.

C. H. D.

*Missionary Landscapes in the Dark Continent.* By Rev. James Johnston. New York: A. D. F. Randolph & Co. pp. 264.

Mr. Johnston is a writer who has lately given much to the press in relation to missions. He writes with care and yet with enthusiasm. He has evidently been moved with deepest admiration for the character of some of the men who have wrought righteousness in Africa, and in the present volume he gives, in as many chapters, thirteen stories of missionary work in different sections of the Dark Continent. Among them are the stories of Nyasa, Uganda, The Congo, The Niger, Tanganyika, and Kafraria. They are most interesting sketches, and no one can read

them without being impressed with the manifest tokens of the special blessing of God which has rested upon these missionary operations in Africa.

*A Study of the Life of Christ.* In fifty-two lessons. Three grades. For Sunday-schools, Bible classes, Normal classes, Sunday-school Assemblies, and institutions of learning where the Bible is taught. By M. C. Hazard and John Luther Kilbon. Boston and Chicago: Congregational Sunday-school and Publishing Society.

This volume is prepared for the use of those who wish to make a careful and continuous study of the life of Christ. It does not propose to tell the story of his life or to furnish comment upon the gospels, but it marks in chronological order the events in the wondrous life of our Lord, and presents questions for examination. The chronology followed is that of Andrews. The volume is designed and seems to be well adapted for the use of those who desire, whether in place of, or in connection with, the International Sunday-school Lessons, to pursue a careful study of the life of our Lord.

*From the Pulpit to the Palm Branch.* A memorial of C. H. Spurgeon. New York: A. C. Armstrong & Sons. pp. 282.

This is an interesting volume as being a memorial of one whom the world seems to unite in calling the most remarkable minister of modern times. It is not a life of Mr. Spurgeon. It gives a report of the last services in which Mr. Spurgeon engaged at his Tabernacle in London, with an account of his sickness and death, the memorial services held in his church and by many classes of people, ministers, Christian workers, and by the general public, together with a report of some of the multitudinous testimonials of affection and regard received from all parts of the world. The volume also contains five memorial discourses preached by Rev. Dr. A. T. Pierson. It forms a most interesting and, on the whole, suitable memorial of the wonderful preacher whom God so honored in his ministry.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer): "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

For those who are persecuted for Christ's sake: that they may be strengthened by the power of the Spirit, and be steadfast and immovable in their faith; that their enemies may relent and cease their persecutions; and that these trials may be overruled for the advancement of Christ's Kingdom. (See page 28.)

### ARRIVALS AT STATIONS.

- September 18. At Chisamba, West Africa, Rev. Frank W. Read and wife.  
 October 3. At Canton, China, Rev. C. A. Nelson and wife.  
 October 14. At Sivas, Turkey, Rev. H. T. Perry and wife.  
 November 3. At Foochow, China, Edward L. Bliss, M.D.  
 November 4. At Prague, Austria, Rev. Albert W. Clark.  
 November 9. At Tientsin, China, Rev. Edwin E. Aiken and wife.  
 November 13. At Bombay, India, Rev. Charles Harding and wife, and Rev. Henry G. Bissell and wife.  
 November 18. At Guadalajara, Mexico, Miss Florence White.

### ARRIVALS IN THE UNITED STATES.

- November 21. At New York, Rev. Americus Fuller, D.D., of the Central Turkey Mission.  
 November 23. At New York, Miss Caroline E. Bush and Miss Ellen R. Ladd, of the Eastern Turkey Mission.

### MARRIAGE.

- October 25. At Tientsin, China, Rev. James B. Thompson to Miss Tinnie D. Hewitt, both of the Shansi Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A summary of the New Year's messages from the missions. (Pages 9 to 25.)
2. Good chances for investment. (Page 8.)
3. Persecution in Eastern Turkey. (Page 28.)
4. Items from West Africa. (Page 26.)
5. Who are the Parsis? (Page 41.)
6. Out-stations of Cesarea. (Page 27.)
7. Good tidings from Japan. (Page 29.)

## Donations Received in November.

### MAINE.

Auburn, 6th-st. Cong. ch.	8 15
Augusta, Cong. ch. and so.	100 00
Bath, Winter-st. Cong. ch., 390.82;	
Central Cong. ch., 45.15,	435 97
Brewer, 1st Cong. ch.	10 50
Brownville, Mrs. A. R. Ryder, 1;	
Cong. ch. and V. P. S. C. E., 19,	20 00
Limerick, Cong. ch. and so.	10 00
Newcastle, Cong. ch. and so.	51 60
Portland, Williston Cong. ch.	1 00—637 22

### NEW HAMPSHIRE.

Claremont, Cong. ch. and so.	24 79
Concord, 1st Cong. ch.	66 03
Dover, 1st Cong. ch.	148 61
Hancock, Cong. ch. and so.	25 00
Laconia, Cong. ch. and so.	55 00
New Ipswich, Cong. ch. and so.	2 32
Tamworth, Cong. ch. and so.	6 30
West Lebanon, Cong. ch. and so.	20 00
West Stewartstown, Rev. Joseph N. Walker,	10 00—358 05

Legacies. — Greenville, Miss Lucy M.

Merriam, by Rev. Geo. F. Merriam, Ex'r,	200 00
Hopkinton, Mrs. Sarah Ann Fittz, by N. Cogswell Weeks, Adm'r,	
1,061.59, less expenses, 3,	1,058 59—1,258 59
	1,616 64

### VERMONT.

Barton, Cong. ch. and so.	35 50
Brattleboro, H.	1 00
Charlotte, Cong. ch. and so.	20 00
Georgia, A friend,	4 00
Middlebury, Rev. John C. Houghton, Newbury, 1st Cong. ch., of which 5 from Mrs. Harry Bailey, for Africa,	25 00
Newport, 1st Cong. ch., 19.16; Mr. and Mrs. W. Richmond, 10,	39 60
Pittsfield, Cong. ch. and so.	29 16
Salisbury, Cong. ch. and so.	25 00
St. Albans, Cong. ch. and so.	14 00
St. Johnsbury, South Cong. ch.	50 00
Legacies. — Barton, Ephraim Taylor, by R. B. Skinner, Ex'r,	85 00—328 26
	917 81
	1,246 07

## MASSACHUSETTS.

Abington, 1st Cong. ch.	31 00
Amesbury, Main-st. Cong. ch., 22.83;	
Union Evan. ch., 5.55;	28 38
Amherst, South Cong. ch.	12 50
Ashby, Cong. ch. and so.	9 25
Auburndale, Cong. ch., of which 72.06	
m. c.	621 30
Welchertown, Cong. ch. and so.	59 68
Berkley, Ladies' Cent Soc.	14 00
Bernardston, Cong. ch. and so.	7 20
Beverly, Dane-st. Cong. ch.	10 43
Boston, Mt. Vernon ch., 1.025; Park-	
st. ch., 26; Eliot ch. (Roxbury),	
m. c., 6.06; Central-ch. (Jamaica	
Plain), 3.31; Mrs. H. B. Hooker,	
50; A friend, 25; A. B., 5; A	
friend, 1,	1,141 37
Buckland, Cong. ch., of which 25	
from Mrs. E. D. Bement,	67 12
Cambridgeport, Pilgrim Cong. ch.	
m. c.	13 23
Concord, Trin. Cong. ch.	32 31
Dalton, 1st Cong. ch.	147 10
Dennisport, Moses H. Swift,	12 00
Douglass, 1st Cong. ch.	25 00
East Somerville, Mrs. Sarah M. Stone,	25 00
Fall River, Central Cong. ch., of wh.	
37.66 m. c., 335.95; Fowler Cong.	
ch., 25,	360 95
Framingham, Plymouth Cong. ch., to	
const. JOHN H. TEMPLE, H. M.	100 00
Globe Village, Evang. Free Soc.	18 46
Great Barrington, 1st Cong. ch.	166 21
Groton, A friend, to const. Rev. H. H.	
GAY and Rev. EDWARD L. GULICK,	
H. M.	100 00
Hanover, 2d Cong. ch.	3 02
Ipswich, Linebrook Cong. ch., Mrs.	
E. C. Lavalette,	1 00
Kingston, Y. P. S. C. E. of Mayflower	
Cong. ch., for native preacher, Ma-	
dura,	10 00
Lenox, Cong. ch. and so.	4 00
Leominster, Rev. E. Chalmers Haynes,	
5; A. D. T., 3,	8 00
Lunenburg, Cong. ch. and so.	3 00
Lynnfield Centre, Cong. ch. and so.	12 00
Marlboro', Union Cong. ch.	98 14
Middleboro', 1st Cong. ch.	30 00
Mill River, Cong. ch. and so.	40 00
Monson, E. F. Morris,	300 00
Monterey, Cong. ch. and so.	29 00
Newburyport, Whitefield Cong. ch.	11 10
Newton Center, Extra-cent-a-day Band	
of 1st Cong. ch., 20; S. F. Wilkins,	
55,	75 00
North Brookfield, 1st Cong. ch., for	
North China Mission,	28 80
Norton, Trin. Cong. ch.	58 06
Pigeon Cove, Cong. ch. and so.	22 00
Reading, Cong. ch. and so.	10 00
Salem, Tabernacle ch.	9 00
Saundersville, Cong. ch. and so.	7 02
Southampton, A friend,	20 00
South Walpole, Missionary,	2 00
South Weymouth, Union Cong. ch.	23 24
Turners Falls, 1st Cong. ch.	21 00
Waltham, Trin. Cong. ch.	15 61
Ware, East Cong. ch., to const. AGNES	
McC. BROWN, MATIE K. EDDY,	
MIRA H. HALL, Rev. H. P. PER-	
KINS, H. M., of which 100 from Mrs.	
CARRIE R. BAKER, to const. herself	
H. M., and 100 from J. A. Cum-	
mings, to const. STEPHEN E. NEW-	
TON, H. M., 683.90; 1st Cong. ch.,	
37.70,	721 60
Watertown, Phillips Cong. ch.	121 70
Wellesley, Cong. ch. and so.	102 51
Wellesley Hills, S.	550 00
West Barnstable, Cong. ch. and so.	8 00
Westfield, H. Holland,	3 00
West Medway, 2d Cong. ch.	2 50
Winchendon, 1st Cong. ch., of which	
25.34 m. c.	50 79
Winchester, Cong. ch. and so.	200 00
Worcester, Plymouth ch., with other	
dona, to const. P. G. KENT, H. M.,	

98.41; Hope Cong. ch., 5; Mrs.	
Alex. H. Wilder, 10,	113 41
—, W. L.	300 11—6,020 10
<i>Legacies.</i> — Acton, Mrs. Mary Skinner,	
by George Heywood, Ex'r, 1,000 00	
Georgetown, Luther P. Palmer, by	
Henry Hilliard, Ex'r, half of residue	
of personal estate,	1,315 00
Plymouth, Amasa Holmes, by F. L.	
Holmes, Ex'r,	8 00
Whitinsville, Susan C. Pollock, by	
Charles E. Pollock, Ex'r,	12 00—2,335 00
	8,355 10

## CONNECTICUT.

Ansonia, Cong. ch. and so.	47 50
Centrebroke, Cong. ch. and so.	5 08
Columbus, Cong. ch. and so.	93 45
Danbury, Cong. ch. and so.	176 55
East Haddam, 1st Cong. ch.	36 36
Essex, 1st Cong. ch.	25 25
Fairfield, Geo. Hoffman,	5 00
Falls Village, Cong. ch. and so.	4 50
Gilead, Y. P. S. C. E., for the Aus-	
trian Mission,	3 86
Greenfield Hill, Cong. ch., toward sal-	
ary of Rev. W. P. Elwood,	9 25
Griswold, 1st Cong. ch.	10 00
Hamden, Mrs. E. D. Swift,	4 00
Hartford, A friend in Asylum Hill	
Cong. ch.	5 00
Kent, 1st Cong. ch.	26 84
Lebanon, Exeter Cong. ch.	18 32
Litchfield, 1st Cong. ch., of which	
18.04, m. c.	158 64
Mansfield, 1st Cong. ch.	64 00
Meriden, Center Cong. ch.	25 00
Middlefield, Lyman A. Mills,	50 00
Middletown, 1st Cong. ch., to const.	
ADELAIDE W. COLEGROVE, H. M.,	
212.32; R. Dunning, 25,	237 32
Milford, 1st Cong. ch.	14 54
Mount Carmel, Cong. ch. and so.	13 30
New Britain, 1st church of Christ, 350;	
Y. P. S. C. E. of South Cong. ch.,	
toward support of Dr. W. L.	
Thompson, 225,	575 00
New Haven, Church of the Redeemer,	
to const. LUCIUS H. PRINDLE, JAMES	
E. KILLAM, Mrs. EMILY P. ROW-	
LAND, Mrs. LAURA A. BELDEN, H.	
M., 424.58; Church in Yale College,	
40; Davenport, Cong. ch., m. c.,	
38.42; Grand-ave. Cong. ch., add'l	
5,	508 00
Newington, Cong. ch. and so.	66 48
New London, 2d Cong. ch., 614; 1st	
church of Christ, m. c., 13.47,	627 47
New Preston, Village Cong. ch.	24 50
North Greenwich, Cong. ch., 47.93;	
Y. P. S. C. E. in do., for support of	
Rev. W. P. Elwood, 21.44,	69 42
Salisbury, Cong. ch., to const. THOMAS	
L. NORTON, H. M., 100; do.,	
"Friends of the Picket Line," 5.30,	105 30
Somers, Cong. ch. and so.	38 68
South Canaan, Cong. ch. and so.	5 00
Southington, Cong. ch. and so.	51 07
South Manchester, Cong. ch. and so.	105 39
South Norwalk, Cong. ch. and so.	100 00
Stonington, "X."	10 00
Terryville, Cong. ch. and so.	112 05
Thomaston, Cong. ch. and so.	6 40
Unionville, 1st church of Christ,	40 00
Washington, Cong. ch. and so.	75 50
Watertown, Cong. ch. and so.	44 50
West Suffield, Cong. ch. and so.	25 10
West Winsted, 2d Cong. ch.	114 85
Windsor, A friend, for work in Africa	
and to const. ANNA M. SILL, H. M.	100 00—3,838 48
<i>Legacies.</i> — Deep River, Mrs. Susan	
A. Watrous, by S. T. Dayton,	
Ex'r,	500 00
Norwich, Mrs. Julia F. Walker, by	
Gardiner Greene, Jr., Ex'r, for	
Mrs. J. E. Tracy's Bible work in	
India,	125 00—625 00
	4,463 48

## NEW YORK.

Angola, Miss A. H. Ames,	5 00
Brooklyn, Church of the Pilgrims,	
3,368.83; South Cong. ch., 152.38;	
New Eng. Cong. ch. Sab. sch., Y.	
P. S. C. E. and Y. P. S. C. E. ju-	
nior, to const. E. C. WADSWORTH,	
H. M., 100; Clinton-ave. Cong. ch.,	
m. c., 36.15; A friend, in do. for	
support of native helper in China,	
75; Rochester-ave. Cong. ch.,	
28.05,	3,760 41
Clayton, Cong. ch.	9 00
East Rockaway, Bethany Cong. ch.	15 00
Flushing, 1st Cong. ch., for papal	
lands,	26 29
Gloversville, Cong. ch., 161.30; do.,	
Mrs. U. M. Place, 100,	261 30
Greene, Cong. ch.	44 00
Ithaca, Cong. ch.	43 65
New York, Friends in Broadway Tab-	
ernacle,	15 00
Norwood, Cong. ch.	28 00
Olean, Mrs. M. A. Strickland, for the	
new work of East Cent. Africa	
Mission and to const. Rev. GEO. D.	
STRICKLAND, H. M.	50 00
Oswego Falls, Cong. ch.	13 00
Oxford, Cong. ch.	4 90
Port Leyden, Cong. ch.	4 50
Rochester, Rev. Willis Clark Gaylord,	
for the new work of East Cent. Africa	
Mission, 1,000; Cash, 76c.	1,000 76
Spencerport, 1st Cong. ch.	26 00
Utica, Bethesda Welsh Cong. ch.	15 00
Watertown, Emmanuel Cong. ch.	8 54—5,330 35

## NEW JERSEY.

Montclair, 1st Cong. ch., toward salary	
of Rev. J. D. Eaton,	482 93
Orange, Valley Cong. ch., to const.	
Rev. CALDWELL MORRISON and	
ALFRED B. JOHNSON, H. M.	196 60—679 53

## PENNSYLVANIA.

Bradford, Y. P. S. C. E. in Cong. ch.,	
for Bible reader, Madura,	10 00
Plains, Miners' Cong. ch.	10 00
Wilkes-Barre, Puritan Cong. ch.	3 40
—, N. W. Welsh Assoc., toward	
educa. of native preacher, Madura,	
care of Rev. J. P. Jones,	15 00—38 40

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	73 87
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## FLORIDA.

Mannville, Mrs F. R. Haskins,	1 00
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## ALABAMA.

Talladega, Cong. Sab. sch., for work	
of Miss Nancy Jones,	8 90

## MISSOURI.

St. Louis, Pilgrim Cong. ch., 385.32;	
Campton Hill, Cong. ch., 39.90,	425 22

## OHIO.

Ashtabula, A friend,	5 00
Atwater, A friend in Cong. ch.	75 00
Brighton, Cong. ch.	2 31
Cleveland, 1st Cong. ch., 27; Frank-	
lin-ave. Cong. ch. and Sab. sch.,	
16.10,	43 10
Garrettsville, Cong. ch.	30 00
Jefferson, Cong. ch.	9 00
Kent, Cong. ch., int. on legacy,	60 00
Mansfield, 1st Cong. ch., to const.	
GEO. LOOMIS SMITH and IRVING S.	
HOFFMAN, H. M.	238 53
Marietta, 1st Cong. ch., 185; Harmar	
Cong. ch., 17.02,	202 02
Oberlin, Rev. George Thompson,	2 00
Penfield, Cong. ch.	6 00

Pittsfield, 1st Cong. ch.	13 00
Rockport, Cong. ch.	15 50
Tallmadge, Cong. ch., 75.35; Mrs.	
Clemence C. Wright, 20,	95 35
Wakeman, Cong. ch.	10 84—807 65

## ILLINOIS.

Caseyville, Ger. Evang. Ind. church,	20 00
Chicago, South Park Cong. ch., to	
const. H. N. FIELD, H. M., 100.63;	
Covenant Cong. ch., 28.60; U. P.	
Cong. ch., m. c., 9.53; A friend,	
188.09.	326 85
Earlville, J. A. D.	25 00
Evanston, 1st Cong. ch., to const. Mrs.	
M. A. DEAN, H. M.	213 75
Lake View, Church of the Redeemer,	64 51
Oak Park, Cong. ch.	180 16
Payson, Cong. ch.	28 25
Poplar Grove, Cong. ch.	32 80
Ridgeland, Cong. ch., of which 150	
from W. E. Sanford,	200 26
Sauemin, Mrs. Mary E. Knowlton,	1 00
St. Jacob, Ger. Evang. Ind. church,	5 00
Wheaton, College church of Christ,	37 38—1,134 96

## MICHIGAN.

Pontiac, Cong. ch.	34 64
Port Huron, 1st Cong. ch.	51 40
Union City, 1st Cong. ch.	50 00—136 04

## WISCONSIN.

Antigo, Cong. ch.	11 44
Beloit, 1st Cong. ch., 48.38; Rev.	
Jeremiah Porter, D.D., 50,	98 38
Glenbuelah, J. H. Austin,	10 00
Janesville, 1st Cong. ch.	70 00
Menasha, Cong. ch.	20 30
Pine River, Cong. ch.	4 00—223 12
Legacies.—North Greenfield, Mrs.	
Lydia C. Foster, by Gertrude E.	
Loomis,	260 00
	483 12

## IOWA.

Ames, Cong. ch.	31 76
Atlantic, F. M. A.	10 00
Cedar Falls, Cong. ch., toward sal. of	
Rev. E. B. Haskell, of which 100 to	
const. JAMES MILLER, H. M., and	
27.34 for sch. at Samokov,	177 34
Charles City, 1st Cong. ch.	60 00
Des Moines, A great-grandmother's	
thank-offering in Plymouth church,	5 00
Farmington, M. H. Cooley,	5 00
Kellogg, Cong. ch.	6 25
Lakeside, Cong. ch.	8 25
Lewis, Cong. ch.	17 30
McGregor, Cong. ch.	57 62
Red Oak, Cong. ch.	45 65
Webster, Cong. ch.	25 00—449 17

## MINNESOTA.

Hutchinson, Cong. ch.	5 13
Minneapolis, 1st Cong. ch., 93.18;	
Plymouth Cong. ch., 55.81; Pilgrim	
Cong. ch., 7; Open Door Cong. ch.,	
7; Friends, per George H. Rust, 38,	200 99
Rochester, Rev. J. A. Ainslee,	10 00—216 12

## KANSAS.

Agra, Cong. ch.	1 10
Ft. Scott, H. T. Gillis,	1 25
Herndon, German Cong. ch.	4 94
Kensington, Cong. ch.	5 61
Ludell, German Cong. ch.	3 06
Manhattan, J. B. Quinby,	100 00
Newton, 1st Cong. ch.	14 33—130 29

## NEBRASKA.

Alma, Cong. ch.	6 55
Camp Creek, Cong. ch.	11 00
North Hastings, Cong. ch.	3 00
Olive Branch, German Cong. ch.	
Princeton, German Cong. ch.	5 00—30 55

## CALIFORNIA.

Highland, Cong. ch.	12 80
Oakland, Plymouth-ave. Cong. ch.	39 65
Santa Cruz, 1st Cong. ch.	52 00—104 45

## OREGON.

Oregon City, Rev. O. W. Lucas,	5 00
Portland, 1st Cong. ch., to const. C. L. Fay, H. M.	100 00—105 00

## COLORADO.

Denver, Park-ave. Cong. ch.	21 74
Longmont, 1st Cong. ch.	70 00—91 74

## WASHINGTON.

Aberdeen, 1st Cong. ch.	13 00
Medical Lake, 1st Cong. ch.	5 00
Seattle, Plymouth ch.	41 75—59 75

## SOUTH DAKOTA.

Badger, Cong. ch.	12 75
Centreville, Lewis Bridgman,	5 00
Hetland, Cong. ch.	4 10
Spring Lake, Cong. ch.	2 50—24 35

## UTAH.

Park City, 1st Cong. ch.	23 50
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## ARIZONA.

Tempe, Cong. ch.	5 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Amer. Presb. church,	600 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Zulu, Adams, Cong. ch., m. c., 54.40; Rev. J. Ferme, 4.90,	59 30
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
Treasurer, 2,000 00

For Miss Day, 75 00—2,075 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Auburn, Y. P. S. C. E. of 6th-st. Cong. ch., 15.20; Brewer, 1st Cong. Sab. sch., 15; Norridgewock, Y. P. S. C. E., 7.14; Orland, Y. P. S. C. E., 14;	
NEW HAMPSHIRE. — Campton, Cong. Sab. sch., 16; West Lebanon, Y. P. S. C. E., 15.14; do., Cong. Sab. sch., 10;	51 34
VERMONT. — Townshend, Cong. Sab. sch.	41 14
MASSACHUSETTS. — Dedham, 2 cents-a-week band of Y. P. S. C. E., 7; Easton, Y. P. S. C. E., for student in Japan, 6.25; Leicester, Y. P. S. C. E., 1.20; Longmeadow, Sab. sch. of 1st ch. of Christ, 25; Marion, Y. P. S. C. E., 11; New Bedford, Y. P. S. C. E. of North Cong. ch., 12.50; Orange, Y. P. S. C. E., 8.81; Reading, Congl Y. P. S. C. E. and other friends, 10; Whitinsville, Village Cong. Sab. sch., 50;	4 00
CONNECTICUT. — Rockville, Nettie Purnell's class in Union ch. Sab. sch., toward support of boy in High sch., Bardezag, 18; Somers, Y. P. S. C. E., 1.10;	131 76
NEW YORK. — Rochester, No. Presb. Sab. sch.	19 10
PENNSYLVANIA. — Shamokin, Welsh Cong. Sab. sch., 8; Tomhicken, Union Sab. sch., 6.30;	12 00
MARYLAND. — Baltimore, 1st Cong. Sab. sch.	14.30
ILLINOIS. — Ontario, Cong. Sab. sch., 5.15;	15 00
Seward, Cong. Sab. sch., 3.49;	8 64
MINNESOTA. — Monticello, "Wide-awake Sab. ch."	3 10
IOWA. — Central City, Y. P. S. C. E., 1.20; Des Moines, Thank-offering from two Merrill boys, Plymouth ch., for heathen children, 1.28; Red Oak, Cong. Sab. sch., 10.45;	12 93
SOUTH DAKOTA. — Glendale, Union Sab. sch.	5 50
	318 81

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Wellesley, Cong. Sab. sch.	25 00	PENNSYLVANIA. — East Smithfield, Cong. Sab. sch.	10 00
CONNECTICUT. — Bridgeport, Miss Palmer's Sab. sch. class,	1 50	OHIO. — Mansfield, Children's Hour, for <i>Morning Star</i> ,	10 00
NEW YORK. — Fairport, Junior Y. P. S. C. E., 2.65; North Waldron, Cong. Sab. sch., 6; Rochester, Friends in No. Presb. Sab. sch., 1;	9 65	CANADA. — Pine Grove, Cheerful Givers,	1 00
NEW JERSEY. — Bound Brook, Y. P. S. C. E., for preacher in Marshall Islands,	25 00		82 15

## FOR SUPPORT OF YOUNG MISSIONARIES.

MASSACHUSETTS. — Littleton, Y. P. S. C. E.	50 00	C. E. of New Eng. Cong. ch., 25; Dover, Y. P. S. C. E., 12.50; Hermosa, Y. P. S. C. E., 25; Ivanhoe, Y. P. S. C. E., 5; Naperville, Y. P. S. C. E., 12; Ridgeland, Y. P. S. C. E., 10;	144 50
CONNECTICUT. — Cheshire, Y. P. S. C. E., 25; Plainfield, Y. P. S. C. E., 5; Tolland, Y. P. S. C. E., 12.50;	42 50	MICHIGAN. — Athens, Y. P. S. C. E.	6 25
NEW YORK. — Albany, Y. P. S. C. E. of 1st Cong. ch.	6 00		260 69
OHIO. — Berlin Heights, Y. P. S. C. E.	11 44		
ILLINOIS. — Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., add'l, 55; do., Y. P. S.			

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, Chinese class in 2d Cong. Sab. sch., for South China Mission,	15 00	preacher at Esidumbine, 25; Chelsea, Miss Mary E. Brooks, for work of Miss Ellen M. Stone, Samokov, 5; do., A friend, for pupil care of do., 20; East Somerville, Franklin-st. Cong. Sab. sch., toward support of "Tee-dor," care of Rev. E. G. Tewksbury, 15; Greenfield, A friend, for work of Rev. H. B. Newell, 25; Hyde Park, Arthur H. Burt, for Industrial sch., Sirur, care of Rev. R. Winsor, 20; Mattapoissett, Rev. C. H. Phelps, toward educa.	
VERMONT. — Middlebury, Cong. Sab. sch., for musical charts for Mrs. Geo. C. Knapp,	10 00		
MASSACHUSETTS. — Boston, Mt. Vernon Chinese Sab. sch., for native preacher in South China Mission, 65; do., Park-st. ch., E. K. A., for books for Miss Shattuck, 14.72; do., A friend in do., for prevention of child-marriages, 5; Harvard ch., Dorchester, Bible class and other friends, for native			

of Armenag Bedrosian, care of Rev. G. F. Herrick, 25; Newton Centre, Extra-cent-a-day Band of 1st Cong. ch., for support of teacher at Kumbhari, care of Rev. Charles Harding, 50; do., for work of Rev. A. W. Clark, 50; Ware, King's Daughters, for scholarship at Anatolia College, care of Rev. G. E. White, 25; —, A friend, for North China College, Tung-cho, care of Rev. E. G. Tewksbury, 1, 100,	1,444 72
CONNECTICUT. — Greenwich, Y. P. S. C. E. of 2d Cong. ch., for students at Anatolia College, 14; Norwich, Park Cong. ch., for school in Hase, care Rev. J. H. DeForest, 10; do., Broadway Cong. ch., for work of Rev. James Tracy, 5; Wapping, Y. P. S. C. E. of Cong. ch., for use of Mrs. L. Bissell, 25,	54 00
NEW YORK. — Brooklyn, Chinese Sab. sch. of Central Cong. ch., for native preacher, care Rev. J. R. Taylor, and to const. HELEN F. KINGSBURY, H. M., 100; Middletown, 2d Presb. Sab. sch., for use of William W. Wallace, Jaffna College, Ceylon, 23; New Rochelle, Miss E. Moulton, care Mrs. Caroline E. Farnsworth, toward support of four girls, 30; New York, Sab. sch. Missy Assoc. of Olivet ch., for schools in Turkey, care Miss Bush, 50; do., Robert Carter, for use of Rev. W. S. Dodd, 30; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 100; Sherburne, Ladies' For. Missy Soc., for use of Rev. W. N. Chambers, 50,	383 00
NEW JERSEY. — Bloomfield, Dr. S. S., for Dr. Dodd's Dispensary at Talas, 15; do.,	
E. M., for High School, Cesarea, care Dr. Farnsworth, 5,	20 00
PENNSYLVANIA. — Johnstown, 1st Cong. ch., for school at Pasumalai, care Rev. J. P. Jones,	18 25
TENNESSEE. — Marysville, Helen J. Northrup, for work of Dr. D. M. B. Thom,	2 00
MISSOURI. — St. Louis, Chinese class in Pilgrim Sab. sch., for native preacher in South China Mission,	80 00
OHIO. — Cleveland, George S. Wright, for Niigata schools, 10; do., Y. P. S. C. E. of Hough-ave. Cong. ch., for do., 2.60; Marietta, 1st Cong. ch., auxiliary, for educa. of girl, care Rev. J. P. Jones, 30,	42 60
ILLINOIS. — Chicago, Mr. and Mrs. A. L. Coe, toward support of student, care Dr. Herrick, 25; Elgin, Infant dept' of 1st Cong. ch., for Rev. C. F. Gates' school, Mardin, 7,	32 00
WISCONSIN. — Watertown, Mrs. W. F. Whyte, for educa. of girl, care of Miss M. G. Nutting,	21 25
MINNESOTA. — Northfield, Y. M. C. A. and Y. W. C. A. of Carleton College, toward salary of Mr. Wingate, Anatolia College,	130 00
OREGON. — Forest Grove, 1st Cong. ch., toward support of helper at Yangken, care of Rev. J. E. Walker,	20 00
CALIFORNIA. — Santa Cruz, George Ford, for education of boy, care of Mrs. L. Bissell,	30 00
AUSTRIA. — Prague and Weinberg, Cong. ch's, for work of Rev. Henry Kingman,	75 14
TURKEY. — Talas, One-cent-a-week Bible Society, for Bibles for Chinese, care of Rev. W. P. Sprague,	8 80

## FOR HUSS MEMORIAL WORK IN AUSTRIA.

VERMONT. — St. Albans, Cong. ch.	10 00
CONNECTICUT. — Bridgeport, Rev. Chas. Ray Palmer, 100; Rockville, J. N. Stickney, 25,	125 00

## COLLECTED BY REV. A. W. CLARK.

Estate of Mrs. Seaver,	25 00
Friend in Columbia,	5 00
Mr. Post, in B.	1 00

VERMONT. — Burlington, A lady, 5; Georgia, Cong. ch., 18.15; do., Sab. sch., 16.07; Milton, Cong. ch., 11.35; South Hero and Grand Isle, Cong. ch., 10; Waterbury, Miss K., 1,	61 57
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ILLINOIS. — Chicago, Mrs. C. H. Case, 10; do., A friend, 1; Oak Park, Mr. Douglass, 10; Friends, 10,	31 00—*258 57
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\*For add'l am't, see below.

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For use of Miss Alice F. Stillson,	16 00
For work of Miss Emily C. Wheeler,	26 00
For pupil, care of do.	1 00
For Bible-woman, care of Miss Mary F. Denton,	40 00
For pupil, care of do.	15 00
For enlargement of Girls' sch., Kyōto, care of do.	100 00
For Bible-woman in Amaki, care of Rev. J. H. Pettee,	55 00
For use of Miss A. M. Colby,	5 00
For "Prapion," Bible-woman, care of Miss H. Seymour,	10 00
For use of Miss Corinna Shattuck,	30 00
For support of Aintab graduate in Consple Coll., care of Miss I. F. Dodd,	132 00
For house for Bible-woman, care of Miss M. M. Root,	25 00
For church building, Chihuahua, care of Mrs. J. D. Eaton,	150 00
For organ, care of Mrs. W. H. Gulick,	51 00

For pupil, care of Miss Agnes M. Lord,	30 00
For girls' sch. at Talas,	800 00
For school-b'ld'g at Arrupukottai,	160 00
For repairs of do., Kyōto,	60 00
For purchase of garden and barn of John Huss, Husinec, Bohemia,	347 00—2,053 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For medical and woman's work in Peking,	1,051 09
For Glory Kindergarten, care of Miss Howe,	344 00
For "Ammony Bible-woman," care of Miss Swift,	30 25
For Mrs. Coffing's kindergarten,	50 00
For Beggars' sch., Aintab,	25 00
For Bible-woman, care of Miss Mary Perkins,	25 00
For do., care of Miss Abbott,	50 00
For Hanum Dyer, care of Miss Seymour,	11 00
For pupils, care of Rev. R. A. Hume,	10 00
For work of Rev. R. C. Hastings,	10 00—1,606 34

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

For support of pupil, care of Miss M. F. Denton,	20 00
	6,324 67

Donations received in November,	31,001 69
Legacies received in November,	5,396 40
	36,398 09

Total from September 1 to November 30, 1892: Donations, \$91,511.78; Legacies, \$20,450.38 = \$111,962.16.

# FOR YOUNG PEOPLE.

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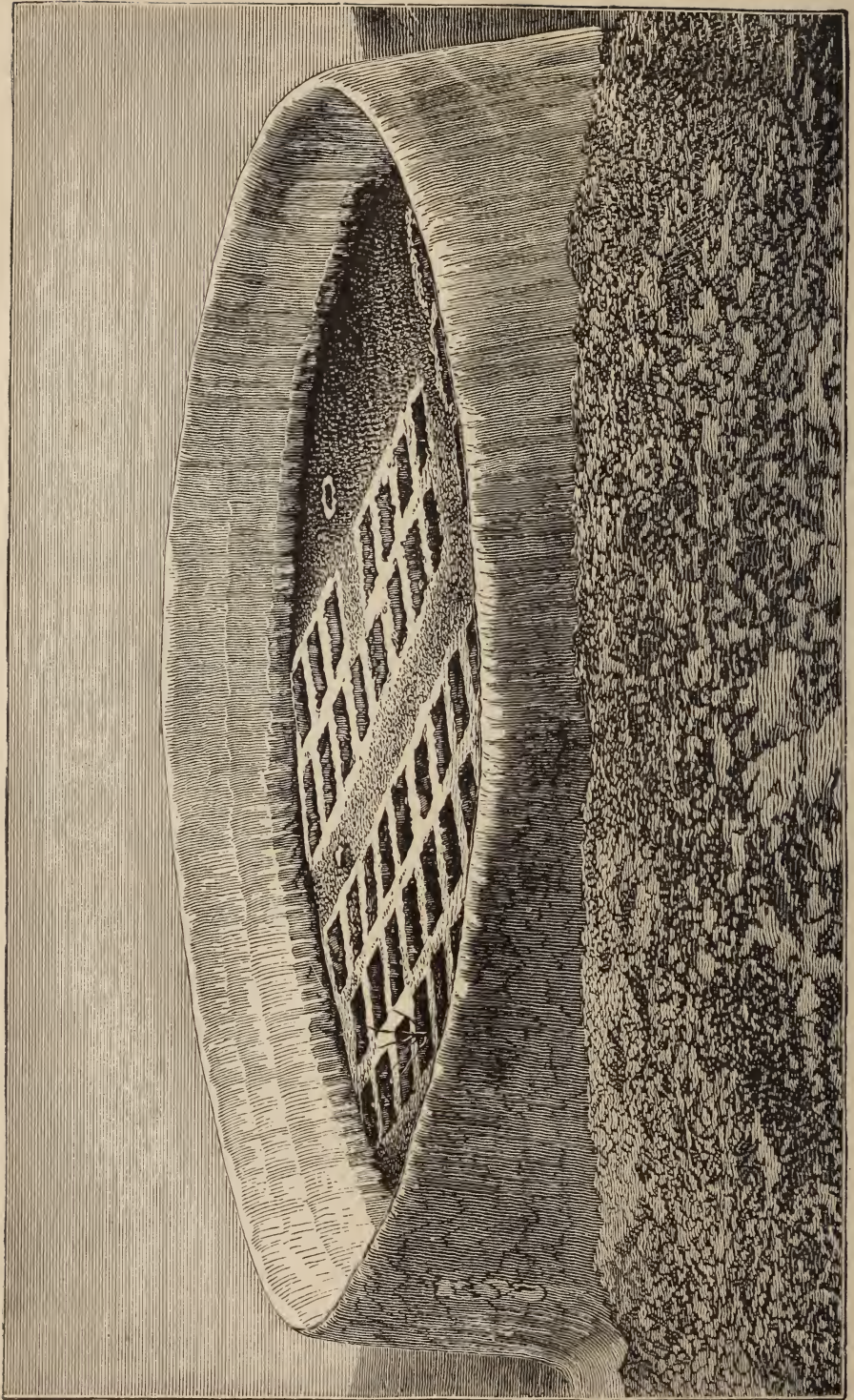
## THE PARSIS.

MALABAR HILL in Bombay, India, an elevated point of land making out into the sea, affords one of the most charming views that can anywhere be found. On the top of this hill, made specially beautiful by gardens, may be seen a strange building called "The Towers of Silence," a bird's-eye view of which appears on the following page. The walls of the building are of granite, about twenty-five feet high, and the huge structure has no windows and but one small door. As you will see, it is open to the sky. It is the place to which the Parsis bring the dead bodies of their friends and there leave them.

And who are the Parsis? They are the descendants of the ancient fire-worshippers of Persia who fled to India about the year 720 A.D., when their country was conquered by the Mohammedan Arabs. They form a distinct though not very numerous class of people. By the last census there were 85,000 of them in India, 73,000 of whom were living within the Bombay Presidency. They are an intelligent and well-to-do class, much in advance of the Hindus about them. They are fire-worshippers, though one of their members claims, "We do not worship the fire or the sun; we worship Him of whom they are the type." But another Parsi says that in his childhood he did worship the sun, and that should one watch the Parsis of Bombay at sunset he would see them bowing down to it, and would feel sure they were worshipping the sun.

Their sacred book is the Zend Avesta and their prophet is Zoroaster, who is supposed to have been born in the twelfth century. The Parsis are money-getters preëminently; they are engaged largely in trade, and many of them are successful and rich. Of the Zend Avesta, Sir Monier Williams says: "It is a jumble of a few sublime thoughts mixed up with an overwhelming mass of superstitious ideas expressed in the most obscure and corrupt form of language."

Among the singular customs prevalent among these people one concerns their very birth. A Parsi must be born on the ground floor of a house, since he ought to commence life in humility and advance upward as he grows older. They are greatly given to ablutions, chiefly with the idea of keeping off the evil spirits. At the age of seven years a young Parsi is subjected to a religious ceremony, during which he is bound with a cord or girdle, made up of seventy-two threads, after which he is supposed to be morally accountable. One noticeable point, quite contrary to the practice of all other classes in India, is the custom among the Parsis of permitting the girls to go through the same ceremonies, and to visit the temples and recite the same prayers as do the boys. They are said to be the only class of people in the world who do not use, in one form or another,



THE TOWERS OF SILENCE.

tobacco, or some similar noxious weed. This does not appear to be from any high principle, but chiefly on account of cleanliness.

The Parsis are much given to feasting, their feast days being numerous and marked by much eating and merrymaking. The religious ceremonies which accompany these feasts have been thus described: "A number of priests assemble in one of the rooms of a fire temple, bringing a portable fire vessel which is placed on the ground, with offerings of fruit, flowers, and wine. Two priests attend to the sacred fire, while the others sit around and repeat prayers, praises, and thanksgivings conjointly. Laymen also attend, but each repeats his own prayers separately. The fruit and wine are then shared by all present."

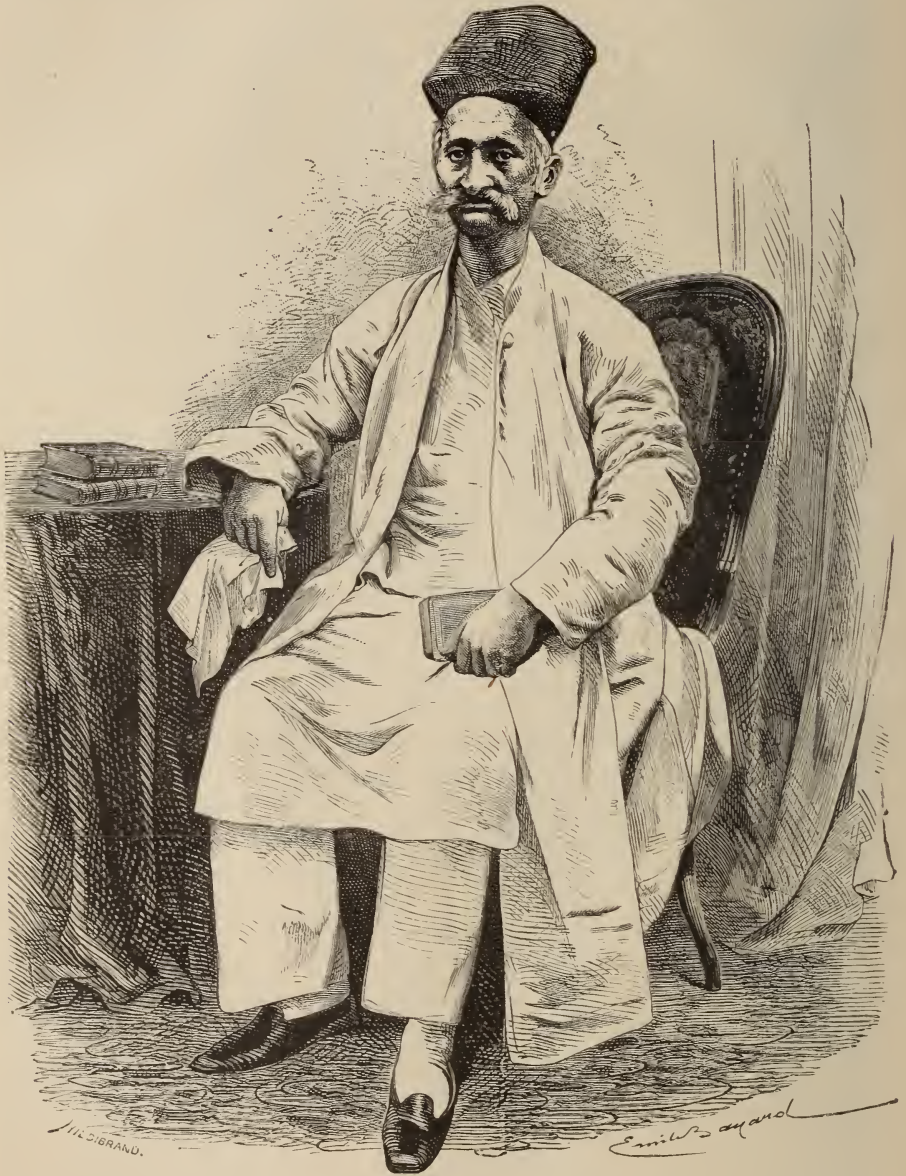
The most peculiar of the Parsi customs are those connected with the disposition of their dead. At the time of death the hands and feet are tied, and the body dressed in white clothes. A dog is then brought in, which by his keen scent is supposed to be able to detect and drive away evil spirits. Priests in attendance are praying for the soul of the departed. Inasmuch as no Parsi may touch a dead body, attendants deliver it to four pall-bearers, who are dressed in spotless white. A procession of priests and relatives then moves toward the Towers of Silence. After ceremonies and prayers before the door, the bearers alone enter, laying the corpse upon the stone floor, and then retire. All round the place may be seen at any time a swarm of vultures, watching their opportunity, and the moment the bearers have withdrawn, these vultures swoop down upon the dead body, and in a few moments nothing is left but the bones, clean and bare. The Parsis deem this method of disposing of their dead, so hideous to us, as preferable to burial in the ground.

The Parsi priests are very illiterate, not understanding the prayers they say or the portions of their sacred book which they repeat. But these people are becoming much more intelligent through their contact with the English. Only a few of them have become Christians. Yet one of them who did become a Christian said not long since: "As a Parsi I gave alms, I burned sandalwood, I said prayers, I attended ceremonies, but I had no peace in my heart. But from the hour I gave myself to Christ I have been full of joy, and my joy grows greater every day." The chief reason why so few of them have accepted Christ, doubtless, is the fact that they dread the persecution which would surely follow. One of them said to a missionary, "It would be a matter of leaving my people. My parents are old: my father is favorable to Christianity but my poor mother hates it, and it would grieve me to go against their wishes. But I do love Jesus very much, and I mean to fight under his banner as long as I live." "But," said the missionary, "you have not the colors or the armor of the Captain you serve under. How will the world know and how are Christians to know on whose side you are?" Doubtless this Parsi knew what his duty was, but he was not ready to do it.

On the next page you will see a picture of a Parsi merchant, a fine-looking, intelligent man of Bombay. His *sadara*, or sacred shirt, is covered by his long coat, and the sacred cord is not visible, but he doubtless has it on. His head-dress is peculiar, and its fashion is unchangeable. You will notice that the cap has no rim and that it retreats from the forehead backward. It would be deemed disrespectful for this man to take off his cap in the presence of an equal

or a superior. Cotton is the material used for garments by the common classes, but the rich indulge in silks and more costly goods.

Among the religious precepts of the Parsis are many that relate to benevo-



A PARSİ MERCHANT OF BOMBAY,

lence, and they are very liberal among their own people. It is said that in the city of Bombay alone they have no less than thirty-two different charitable institutions. Many of their prominent men have been quite friendly toward our missionaries, though not accepting the gospel of Jesus Christ.



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